

MINOR MINIMIS DEI MISERATIONIBUS



Effigies Reverendi in Christo Patris Georgij  
Webb Limericensis apud Hibernos Episcopi  
Thomas Slater  
Sculpfit



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Sculpsit

Cant. 3 Peritonok. May. 5.  
1778.

			
<p>AARON Psal: 133. 2.</p>	<p>THE PRACTISE OF QUIETNES: Directing a Christian how to live quietly in this troublesome world. The Sixth Edition Profusely amplified by the Author. STUDIE TO BE QUIET 12. 4. 11.</p>		<p>Hermon Hill or Mount Sion. Psal: 133. 3.</p>
<p>CONTENTMENT</p> 			<p>PATIENCE</p> 
<p>I have learned to be Content Phil.</p>			<p>Patience bringeth Experience. Rom. 5.</p>
<p>VIRGILIE</p> 	<p>CHARITY</p> 	<p>ACQUIETIE</p> 	
<p>I will give you heart and one way. 12.</p>	<p>Charity will cover the multitude of Sins. 1. 4. 11.</p>	<p>Let your Modesty be knowne to all men. 12.</p>	
<p>London Printed by M. P. and are sold by the Author at the signe of the Angel in Great Arden 1673</p>			

W. B. Brockman

Ms. The Writor quick in a married Life!

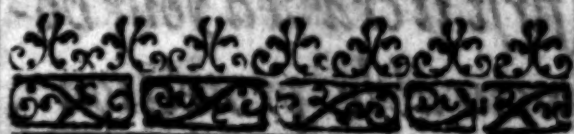
See Page 76.

The Writor of this pa-  
cific Treatise was  
cont. by one of the old  
Irish and Irishmen but  
probably was dead be-  
fore the Restoration  
hon. This Tract is  
mentioned yet by  
the Author of it in  
"The Life of Writor."



On the 22nd. T. Days.  
222. printed in 1668.

43. 8. 8. 190.



To the Right Honourable Sir HENRY  
HOBARD Knight and  
Baronet, Lord Chiefe Iustice of  
his Majesties Court of Com-  
mon pleas.

**R**ight Honour-  
able and my  
very good L.

That favourable ac-  
ceptāce which it plea-  
sed your Lordship to  
vouchsafe unto this  
poore Treatise when  
first



## THE EPISTLE

first it craved your honourable protection, did imbolden mee in the second Impression of the same to a second dedicatio. The which edition had some addition, & was reduced into a more digested forme, yet far from any desert either of a second publication, or of so honourable a protection. But seeing the former Impression

## DEDICATORY.

pression hath taken so  
good effect, I hope this  
latter shall not want  
the like successe. It is  
a sacrifice which I  
have vowed to the  
Lord for my quietnes  
and an Anniverſarie  
due unto you ( my  
good Lord ) for that  
quietnesse which by  
your Lordships means  
I have enjoyed, and a  
Testimony which I  
would give unto the

A 5 world

THE EPISTLE

world of my love of  
Quietnesse. Under  
your Honourable pro-  
tection therefore I  
once more make it pub-  
like to the world: first  
humbly offering it un-  
to your Lordships fa-  
vourable acceptation,  
craving pardon for  
this my bold presump-  
tion, and beseeching  
Almighty God to  
poure upon your Lord-  
ship all the riches of  
his

DEDICATORY.

his grace, for the quietnesse of your owne soule and body here, for the publike quietnesse of the Church & Common-wealth, and for your eternall and everlasting happinesse hereafter.

Your Lordships  
in all humble  
dutie,

GEORGE WEBBE.

collt. acct. of this gracious  
Man. Bishops of

*in the No. 1. of your 2. ed.*

*Rich. under the Sign of Cl. 1. 1688.*

*Vol. 2. Page 164. 1688.*



DEDICATORY.

thy grace, for the pur-  
sue of your own  
soul and body here  
for the publick quiet-  
ness of the Church &  
Common-wealth, and  
for your eternall and  
everlasting happinesse  
perceivest.

Your Lordships  
in all humble  
duty,

GEORGE WERRE.

At the Court of the High Court of  
Chancery the 10th of May 1641.



TO  
The Right Honou-  
rable and the right Wor-  
shipfull, the Lords, the  
Knights, and the rest of his  
Majesties Iustices of the Peace:  
Together with all the Gen-  
tlemen and truly religious Christians  
within the County of Wilt-  
shire.

**T**O your Hono-  
rable & Chri-  
stian view  
(Right Ho-  
nourable, and right Wor-  
shipfull)

## *The Epistle.*

shipfull) doe I once a-  
gaine present this little  
Treatise, the last and  
youngest of all those few  
brats of my barren in-  
ventiō; yet herein more  
fortunate than any of  
the rest, that it hath been  
called, nay more, impor-  
tuned to a fifth Im-  
pression. Wherefore as  
*Hannab* when she had  
presented her young  
sonne *Samuel* unto the  
Lord, Did make him a  
little coat, and brought it  
to him from yeare to yeare,  
when she came up with her  
Husband

## *The Epistle.*

*Husband to offer the yeerly sacrifice*; so have I put this my little Pamphlet into a new coat, being now the fifth time to bee presented unto the publike view of the world. If this Coat seeme to bee of a larger size, it is because being now more aged, it hath attained a greater growth. If it seeme not so large, nor so full as were fit, I was to cut my coat according to my cloth. Besides this, by reason of the multiplicity of  
other



## *The Epistle.*

other businesse, and variety of distracting occasions, it was made in haste, and therefore subject to many exceptions of them who affect curious fashions, and approve nothing but what is absolute and compleat. Such as it is, I here most humbly present it to your Honours and Worships; for to whom should I more fitly dedicate a Treatise of *Quietnesse*, than unto those who are the preservers of the publique peace

## The Epistle.

peace and quietnesse?  
and among these, to  
whom more especially  
thā unto those who are  
in commission for the  
peace and quietnesse of  
mine owne Country?  
Concerning whom I  
may truly take up with-  
out flattery, Terullus his  
Oratory: Seeing that we  
have obtained great quiet-  
nesse through your meanes;  
& that many worthy things  
are done in this County for  
the preservatiō of piety and  
peace through your pro-  
vidence, wee acknowledge it  
wholly,

## The Epistle.

wholly, and in all places,  
with all thanks. Our  
Plaines, sometimes so  
infamous for robberies,  
are now safe and secure  
for travellers: Our Affi-  
ses, sometimes so fraught  
with *Nisi prius*, is now  
lesse troubled with trou-  
blesome suits. A Re-  
cusant is a rare thing to  
be seene among us, and  
there is daily lesse and  
lesse complaining in our  
streets. All which, as  
we are to impute it prin-  
cipally to the great mer-  
cy and favour of God  
to wards

## *The Epistle.*

towards us , and secondarily to the preaching of the Word , which is now so plentifully established among us by the provident care of our right Reverend, learned, and religious Diocesan ; so may not you ( Right Honourable and Right VVorshipfull ) be debarred of your due deserved praise, who have beene so religiously carefull, as by your labour to procure , and by your presence to countenance those holy proceedings.

For



## The Epistle.

For w<sup>h</sup>o amōg us doth  
not behold and magni-  
fie that honourable zeale  
of the thrice honourable  
Lord the Earle of Hert-  
ford, in the founding,  
confirming, and coun-  
tenancing of that wor-  
thy Lecture at *Amerst-  
er*? who doth not bless  
G O D for the religious  
care of that Patron of  
Learning, and mirrour  
of Honour, the honou-  
rable Earle of *Pembroke*,  
in making choice of such  
worthy instruments of  
Gods glory & to plant  
them

## *The Epistle.*

them in the vacant Benefices of his patronage? I spare the particular naming of the rest: The generall care of our *Knights, Iustices, and Gentlemen*, for the cause of Religion, doth manifest it selfe in the procuring, maintaining and countenancing of those worthy Lectures at the *Devizes, Marleborough, Warminster, Calne, Cosham, Bradford, Highworth*, and almost in all the quarters of our County. Those holy meetings are graced

## *The Epistle.*

ced by your presence,  
and your proceedings  
for the publique peace  
and benefit of the Com-  
monwealth the more  
blessed for those holy  
exercises. What now  
remaineth then (right  
Honourable, &c.) but  
that you continue this  
your love to peace and  
piety? This is the right  
course of christian po-  
licy, this is the way to  
everlasting felicity. So  
shall you finde peace  
within your selves, and  
maintaine peace among  
others,

## *The Epistle.*

others, and goe to peace  
when your dayes on  
earth are finished. Now  
the very God of peace  
sanctifie you throughout,  
and I pray God that your  
whole spirit, and soule, and  
body, may be kept blamelesse  
unto the comming of our  
Lord Iesus Christ.

From Steeple-Ashton  
in Wiltshire, June 21.

Your Honours and Wor-  
ships in all Christian  
duty and service,  
G. W.



The Epistle.

others, and God to peace  
when your dayes on  
earth are finished. Now  
the very God of peace  
sanctifie you throughout,  
and I pray God that your  
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body, may be kept blamelesse  
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From Steeple-Ashton  
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Your Honours and Wor-  
ships in all Christian  
duty and service  
C. W.



THE CHIEFE  
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Chap. 3.

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tition of the whole Treatise.

**B**

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THE



B. The Name of the Writer  
of this useful Tract  
was George Webb -  
of Lincolnc in Ireland.  
in the A. of Charles I.  
& died a Prisoner in J.  
Cave by the Papists  
A.D. 1641. - He was in  
great esteem as an  
eloquent Preacher &  
is well spoken of in Mr.  
Grainyore's Biography.  
Hist. Vol. 2. P. 164. 2<sup>d</sup> Ed.  
Coat. Th. Jan. 2. 1777.



# THE PRACTICE OF *Quietnesse.*

## CHAP. I.

*A commendation of Quietnesse.*

**H**ere is no *Prac-  
tice* next unto  
the *Practice* of  
*Piety*, more ex-  
cellent than the  
*Practice* of *Quietnesse*. The  
Author of the *Epistle* to the  
*Hebrewes* doth linke the both  
together *Follow peace and ho-  
linesse*: as if there could be no  
*Piety* without *peace*, no *Holi-  
nesse* without *Quietnesse*.  
There is no handmaid of *Holi-  
nesse*, but must goe hand in  
hand with *Quietnesse*; and there-

B. 5

fore

*Quiet-  
nesse com-  
mended.*

1  
By divine  
authority.  
a Heb. 12.  
14.

bRom. 1. 7

cZac. 8. 19

dPs 85. 10

2

By hu-  
mane  
testimony  
August. in  
Psal. 34.

Hilar. de  
vera paci-  
fi. at.

Bernard. ep.  
129. ad  
lax.

M. Tullius  
Cicero.

fore <sup>b</sup> Grace and Peace, <sup>c</sup> Truth  
and Peace, <sup>d</sup> Righteousnesse and  
Peace, are paralleled together as  
twins in holy Scripture.

This Quietnesse (as S. Augu-  
stine affirmeth) is the daughter of  
Pietie, the mother of Peace, the si-  
ster of Patience, the companion of  
Truth, the friend of Equity, the  
Scholler of humility, the nurse of  
Plentie, and the Guardian of Pro-  
sperity. It is (saith Hilary) the or-  
nament of a Family, the honour of  
a City, the muniment of a Common-  
wealth, the staffe of Policy, and  
the very badge of Christianity.

Without which (according to  
the testimony of witty Bernard)  
the conscience can have no comfort,  
the minde no content, plenty no plea-  
sure, prosperity no prop, adversity  
no salve, learning can have no  
glory, nor any vertue can be  
praise-worthy. The very name of  
Peace and Quietnesse (saith the  
most eloquent of all the Romane  
Orators) is lovely. The nature of  
it (saith

it (saith the most diuine among the Heathen Philosophers ) is heavenly.

Neither is there any thing which the <sup>e</sup> Angells of heaven do more congratulate unto men, nor which <sup>f</sup> Christ the head of men and Angells, did more carefully bequeath unto men, nor which the <sup>s</sup> Apostles his Secretaries doe more earnestly enioyne unto us, than this *Practice of Peace and Quietnesse*. How often and how earnestly doth the Spirit of God intreat and command us in the holy Scriptures to embrace quietnesse? We are commanded to <sup>h</sup> love peace, *Zach* 3. 17. neither is it sufficient to love it, but we must also <sup>i</sup> wish for it, 2. *Thess*. 3. 12. neither is it sufficient to wish for it, but we must <sup>k</sup> seeke it, *Psal*. 34. 14. neither is it sufficient to seeke for it, but wee must also have<sup>l</sup> it, *Marke* 9. 50. But what if Peace will not bee had?

10c.

L. *Amicus*  
Seneca de  
Tranquilli-  
tate, c. 1.

3

The excel-  
lency of it  
<sup>e</sup> Luk. 2. 14.  
<sup>f</sup> Iohn.  
14. 27.

<sup>g</sup> Ioh. 4. 7.  
<sup>Eph</sup>. 4. 1. 3.

<sup>b</sup> Zac. 8. 19.

<sup>i</sup> 2. *Thess*.  
3. 12.  
<sup>k</sup> *Psal*. 34.  
14.

<sup>l</sup> *Mar*. 9. 50.



*m*James 3.  
18.

*n*Eph. 4.3.

*o*Rom. 14.  
19.

*p*1 Pet. 3.  
11.

*q*1. Theff.  
4.11.

4

The gene-  
rall want  
of it.

*r*Rev. 12.  
12.

*s*Iohn. 15.  
33.

*t*Gal. 5.7.

*u*Mic. 7.2.

Loe the<sup>m</sup> *St. James* chargeth us  
to *make peace*, *Iam. 3. 18*. How  
must we make peace? By<sup>n</sup> *en-  
deavouring to keepe the unity of  
the spirit in the bond of peace*.  
What if once made and had, it  
wil not stay with us? the<sup>s</sup> *Paul*  
willeth us to *Follow these  
things which concerne peace*, *Rō.*  
*14. 19*. What if it will needs a-  
way and hide it selfe? Yet the<sup>s</sup>  
*S. Peter* bids us to *Follow and  
enquire after it*, *1. Pet. 3. 11*.  
What if wee know not how  
to follow, or where to finde it?  
Yet we must not give over, but  
(according to the counsel of  
the Apostle<sup>q</sup> *Paul*) we must stu-  
dy for it: *Study* (saith he) *to  
be quiet*.

A study very needful for these  
our unquiet times, wherein  
the<sup>r</sup> *Deuill* is so busie to dis-  
quiet, the<sup>r</sup> *World* so generally  
out of quiet, and our owne re-  
bellious<sup>t</sup> *Flesh* so prone unto  
unquietnesse. *The quiet man is  
perished!*

perished out of the earth, generally  
men lye in wait for blood: they  
hunt every man his brother with a  
net. The sonne is at variance with  
his father, the father with his son,  
the daughter in law against the  
mother in law, and the mother in  
law against the daughter in law.  
The hands of the most are defiled  
with blood, their fingers with ini-  
quity, their lips speake lyes, their  
tongue muttereth perversness,  
their feet run to evil, their thoughts  
are thoughts of iniquity, wasting  
and destruction are in their paths,  
the way of peace they have not  
knowne.

x Matth.  
10. 35.

z Isai. 59.  
3, 7, 8.

Therefore this short memora-  
tive which the Apostle giveth of  
studying to be quiet, is a fit and ne-  
cessary Apothegme for these  
our times; like unto <sup>a</sup> Habakkuks  
vision, it had need to be written  
and made plaine upon Tables, that  
who so runneth may reade it. And  
surely it were to be wished, that  
this remembrance were often  
prea-

5  
The ne-  
cessary  
studie to  
learne it.  
a Hab. 2. 2.

Mat. 17. 1.

Luc. 10.  
6.

preached in our *Temples*, proclaimed in our *streets*, written upon our *posts*, painted upon our *walls*, or rather <sup>b</sup> engraven with the point of a *Diamond* upon the *Tables* of our *hearts*, that we might never forget it. And that this *studie* might the better be perswaded, this *practice* the better fastned upon those who are *The sonnes of peace*, and long after quietnesse, I (though the most unfit, and unskilfullest of all others,) have adventured to propose this short *Manuall* unto their observations: wherein I will endeavour, with as much brevity and perspicuity as I may, to set downe the *nature* of *Quietnesse*, that we may know it; the *worth* of it, that wee may love it; the *lets* of it, that we may avoid them; and the *way* to it, that we may learne it, and be directed aright to the right *practice* of it. And herein first (according to the method of *Resolution*

tion) I will beginne with the description of *Quietnesse*.

CHAP. II.

*A description of Quietnesse, & the proper character of a quiet man.*

**Q**uietnesse is a peaceable disposition of the whole man, not troubled, nor troublesome, abstaining from whatsoever might disturbe either it selfe or others.

By this definition (or description rather) of Quietnesse, wee may behold, 1. The nature of quietnesse: It is a peaceable disposition, not a sudden passion, or a light motion, or a short affectio, tending towards it, but an habituall disposition or due composednesse of a mans selfe unto it, which may have the impression of *David's* motto in it, *I am for peace*. 2. The subject of Quietnesse: The whole man, not the outward man alone, but the inward also: both the heart and hand, both the minde and manner must

Quietnesse described.

The description explained.

psal. 130.  
7.



ePro. 4. 23

f1 Pet. 4. 3

gPla. 24. 4.

hJob. 31. 1

iProv. 2. 2

kPls. 39. 1.

LJam. 1. 21

+

must be disposed and composed towards it ; principally indeed the *heart* ; because *therehence proceed the issues of life* ; and unlesse there be a *mecke and quiet spirit* ; it is impossible to be quiet : but withall there must be a quiet *hand* , and a quiet *eye* , and a quiet *care* , and a quiet *tongue* , and all the parts and faculties of the soule disposed unto *Quietnesse* .

3. The parts of quietnesse , that is , not troubled , nor troublesome , neither *actively* unquiet in disquieting others ; nor *passively* unquiet in being disquieted by others .

4. The practice of quietnesse , an *abstinence* from whatsoever might *disturbe* , forso the word commonly translated *quietnesse* doth import : and *S. James* doth thus describe it ; *A laying aside of all filthinesse and superfluity of maliciousnesse* , James 1. 21 .

5. The object of quietnesse or unquietnesse , either our selves or others . Men disquiet themselves either by cause-

causelesse conceit of offence offered, when it is not, by being <sup>n</sup> too suspicious, or by too much taking to heart an offence when it is offered, by being too <sup>n</sup> furious. Men disquiet others, either by offering occasion of offence by being injurious, or by bitter seeking revenge by being p<sup>r</sup>isigious. Men doe both disquiet themselves and others, when they doe continue in their finnes without repentance; as <sup>9</sup> *Elijah* told *Ahab*, *1 King. 18. 18.* *Is it thou and thy fathers house that trouble and disquiet Israel.*

By this little view which wee have taken of quietnesse, wee may behold the right picture and proper character of a quiet man. A quiet man is a creature made of a <sup>r</sup> milde nature, and true <sup>r</sup> Christian temper; <sup>r</sup> swift to heare, slow to speake, slow to wrath. His head is not overladen with cares, nor his heart with feares; his eyes are not itching after vanities, nor

his

m Rom.  
1. 29.  
n 2. Tim.  
3. 3.

o 1 Thess.  
4. 6.  
p Rom. 2.  
30.

q 1. King.  
18. 18.

The character of a quiet man  
r 1 Pet. 4. 3.  
s Philip.

2. 9  
slam. 3. 10

Pro. 16. 32

u Luke 21

34.

x Pro. 29.

25.

y Ier. 23.

17.

a Acts. 17. 21.  
 b 1 Thess. 4. 11.  
 c Pro. 4. 26  
 d Rom. 2. 14.  
 e Psal. 39. 1.  
 f Psal. 17. 3  
 g Rom. 12. 17.  
 h Gen. 49. 24  
 i Psal. 26. 6  
 k Eph. 6. 14.  
 l 1. Pet. 3. 4.  
 m Coloss. 3. 12.  
 n Ephes. 6. 14.  
 o Ephes. 3. 14  
 p Psal. 26. 12.

his eares after novelties : his hands are not <sup>b</sup> intermeddling in impertinent business, nor his <sup>c</sup> feet swift to runne into evill. His mouth <sup>d</sup> is farre from cursing and bitternesse, <sup>e</sup> kept in as with a bridle, that his <sup>f</sup> mouth should not offend. His shoulders are large, fitt for a load of injuries; which hee beareth not out of basenesse and cowardlinesse, because he dare not revenge, but out of Christian fortitude, because hee may not. His armes are <sup>h</sup> strengthened by the mighty God of Iacob : his <sup>i</sup> hands are washt in innocency : <sup>k</sup> his brest is the brest-plate of righteousness : <sup>l</sup> the hid man of his heart consisteth of a meeke and quiet spirit : <sup>m</sup> His bowels are bowels of mercy, meeknesse, and compassion : <sup>n</sup> His loynes are girt about with truth ; <sup>o</sup> his knees are pliable to bow, and his legs to beare ; and <sup>p</sup> his foot standeth in an even place. He is one that can moderate himselfe in prosperity, and content himselfe in ad-

in ad-

in adversity. His hopes are so strong  
that they can insult over the grea-  
test discouragements; and his ap-  
prehensions so deep, that when he  
hath once fastned, hee sooner lea-  
veth his life than his hold. Contra-  
riety of events doe but exercise,  
not dismay him; and when crosses  
afflict him, he seeth a divine hand  
invisibly striking with those sen-  
sible scourges, against which hee  
dareth not murmur nor rebell. Hee  
troubleth not himselfe with stirring  
thoughts, nor others with needlesse  
suits: He doth not intermeddle in  
other mens businesse nor adventure  
upon rash attempts, nor offendeth  
others with provoking termes, nor  
taketh offence at others actions,  
nor giveth care to idle tales, nor  
soweth discord, nor seeketh  
revenge: but hath a meeke heart,  
a contented minde, a charitable  
eye, an affable tongue, a peace-  
able hand, a sociable gesture, a  
neighbourly behaviour, setting  
himselfe alwayes to judge cha-  
ritably,



ritably, to speake lovingly, to converse friendly, to put up wrongs patiently, & to wrong no man willingly.

This is the right character and proper picture of a *Quiet man*: and such manner of men ought we to bee both in our affection, and in our conversation, if so be we would study to be quiet.

### CHAP. III.

*The parts of Quiennesse; and the distribution of the whole Treatise.*

Division  
of quiet-  
nesse,

**H**AVING seene this short description of *Quiennesse*, we come now in the next place to take notice of the parts of *quietnesse*, and the distribution thereof, together with a short denotation of that method which wee will observe in the unfolding of the same.

*Quiennesse* ( in the prime division of it ) is twofold:

1. *Quiennesse* internall

2. *Quiet-*

2. *Quietnesse externall.*

The former of these is commonly called *disquia*, or *Tranquillity*; the latter *ἡσυχία*, or *Quietnesse*. The former of these two, which is *Internall Quietnesse*, may be thus subdivided:

1. *The Quietnesse of the mind.*
2. *The Quietnesse of the Conscience.*

Inward.  
*Senec. de Tranquil.*  
cap. 2.

Subdivided.

These two, howsoever by *Zeno*, *Cleanthes*, *Democritus*, *Seneca*, and other heathē Philosophers, they are confounded (for they, howsoever they could discern the *inquietnesse* of the minde, yet could never dive unto the depth of that which did disquiet the conscience) must properly for the better denotatiō of their quietnesse and inquietnesse, be severed, and thus distinguished:

*Quietnesse of the Minde* doth manifest itselfe in the peaceable and equall bearing of all worldly occurrences, whether prosperous or adverse. *Quietnesse of Conscience*

Outward  
quietnesse

Subdivi-  
ded

ence doth manifest it selfe in the pacification of the conscience against sinnes guiltinesse and helish horrors and that is the substance of the first part of Quietnesse, which wee call *Internall Quietnesse*.

*Externall or Outward Quietnesse* (which properly may have the name of *Quietnesse*) is that peaceable disposition of the whole man in our conversation, that it may be void of offence to our selves and others. This *Outward Quietnesse* (for methods sake) we will reduce to these two heads:

1. *Oeconomicall Quietnesse*.

2. *Politicall Quietnesse*.

*Oeconomicall Quietnesse* is that domesticall quietnesse which is to be observed in every house or family: which we will severally behold in the severall branches of a family: and they are these:

1. *Betweene the husband and the wife:*

2. *Be-*

2. Betweene the parents and the children.

3. Betweene the master and the servant.

Politically Quietnesse is the quietnesse which wee are to maintaine with those that are further from us, betweene whom and us there is a society or commerce : and this shall bee distributed into a twofold ranke.

1. Nationall Quietnesse.

2. Civill Quietnesse.

Nationall Quietnesse is that quietnesse which is betweene Nation and Nation, betweene those which are of different Nations. Civill Quietnesse is that quietnesse which is betweene people of the same Nation. And this we will consider in a threefold subject.

1. Betweene the Magistrate and Subject.

2. Betweene the Minister and the People.

3. Be-



3. *Betweene Neighbour and Neighbour.*

From thence we will proceed to the anticipation of those objections which may be alledged against the practice of *Quiernes*; and then to generall directions towards this practice, and that two wayes,

1. For our *affection*.
2. For our *outward behaviour or disposition*.

And that likewise two wayes:

1. For *Active Quiernes*.
2. For *Passive Quiernes*.

This latter in a two-folde kinde:

1. In *verball injuries*,
2. In *reall injuries*,

Offered  $\left\{ \begin{array}{l} \text{To our good Name.} \\ \text{To our Body} \\ \text{To our Goods.} \end{array} \right.$

After this we wil come to take a view of the common motives to unquietnesse, both within us, without us, and about us, and so descend to their remedies, and th

the contrary meanes both personall and practicall, for the preservation of *Quietnesse*. And this is the summe of this intended Treatise.

CHAP. IV.

*Quietnesse of the Minde.*

**F**irst we will beginne with the practice of inward quietnesse, and therein first of the first branch thereof, *Quietnesse of the minde*, which may bee thus defined: *Quietnesse of the minde is a due composednesse of the mind unto tranquillity and quietnesse, notwithstanding all occurrences whatsoever might excite it to the contrary.*

Such quietnesse of minde there was in holy David, when he said that his feet (that is, the feet of his affections) stood in an even place: implying thereby such an even disposition of his heart, wherein the scales of the minde

C

neither

*Quietnesse of the minde described.*

*Illustrated by examples.*  
Psa. 26. 12  
Barthol.  
Westm.  
in Psa. 26

Philip. 4.

11, 12.

Socrates eo-  
dem vultus  
tenore etia  
adversis in-  
terpellanti-  
bus persistit.

Heraclitus

Et Diogenes

calcat is tur-  
binibus for-  
tissimè,

adversus

omnem do-

lorem vel

infortunium

uniformi

duracore

proposito.

Solim. c. 8.

DE J. B. 1. 1.

neither rise up toward the beam through their owne lightnesse, or their over-weening opinion of prosperity; nor are too much depressed with any load of sorrow; but hanging equall and unmoved betwixt both, give a man liberty in all occurences to enjoy himselfe. Such quietnesse of minde also there was in Paul, when hee said, I have learned in whatsoever estate I am to bee content; I can be abused, and I can abound: every where in all things I am instructed both to bee full and to be hungry; to abound and to have want. Such quietnesse of minde (to omit the multitude of examples in holy Scripture) wee read in humane histories to have beene in Socrates, Heraclitus, and Diogenes; the former of whom upon all occasions continued the same man, and kept the same countenance; the latter two treading under feet the stormes of all casuall events,

-tion.

C

ar-

armed themselves with a settled resolution to endure all crosses & calamities, whatsoever might befall them.

If such were the constancy of the *Heathen*, much more firme should bee the resolution of us *Christians*, for the gaining and retaining of *quiet mindes*. Our mindes should bee like unto the *Adamant*, which no knife can cut; like the *Salamander*, whom no fire can burne; like the *Rocke*, which no wayes can shake; like the *Cypres tree*, which no weather can alter; like the hill of *Olympus*, higher than storme or tempest, winde or weather can reach unto; or rather like *Mount Sion*, which cannot be removed, but standeth fast forever.

Not that *Christians* were of necessity to become *Sticks*, and to put off all passions, or as if the most temperate *minde* can bee so the master over its passions, as not sometimes to be disquieted upo

By similitudes.

Mat. 7. 25

Ambros.  
Hexam. 4.

Psal. 125. 2

How it is  
to be studied.



occasions: for not the eavenest waights, but at their first putting into the ballance, somewhat sway both parts thereof, not without some shew of inequality; which yet after some little motion settle themselves in a meet poyze. But because we are compassed about with so many frailties and imperfections, and so prone to be over-swayed by our affections, therefore we are the more to strive against the same; and although by sudden agitation our mindes begin to sway to some unequal motion, yet to stay them betimes, and to settle them in a more composed resolution.

The enemies and remedies to the quietnesse of the minde

Which that we may the better observe for our daily practice let us briefly take a view of those things which most commonly doe disquiet the minde, and the take notice of those remedies which may bee applied for the removeall of the same.

The

The Enemies unto the *peace* and *quietnesse* of the *minde*, are of two sorts: some on the *left hand*, and some on the *right hand*: They on the *left hand*, are the *crosses* and *afflictions* of this life: these on the *right hand*, are the *pleasures* and *profits* of this life. The former doe disquiet the *minde* with *griefe* and *sorrow*, the latter with *immoderate joy* and *pleasure*.

As concerning the former of these two sorts of *minde-disquieters*, *crosses* and *afflictions*, who seeth not how much they doe disquiet the *minde* when they meete with weake patients? Feares, cares, crosses, losses, make men most commonly out of quiet with themselves: how quickly are our *mindes* disquieted, when we are crossed in our hopes, in our wit, in our wealth, in our good name, in our children, in our families, in our enterprizes, or when any sad accident doth befall us? How many have wee

The common disquieters of the mind;

Crosses and afflictions.

The com-  
mon  
principles  
of the  
minim

Remedies  
against  
these dis-  
quieters

Expecta-  
tion of  
them be-  
forehand.

*Prosa  
minus no-  
cent.*

D. Hall  
Heaven  
upō earth  
Sect. 11.

knowne so grieved at incurable  
miseries, that they have beene  
no longer like themselves? how  
many have we knowne to have  
disquieted themselves more of  
feare than of hurt, being more  
troubled by opinion than by ef-  
fect? How many have we seene  
for accidentall crosses to have  
dissed their owne quietnesse, &  
to have lived a dying life in dis-  
mall discontent?

To prescribe an *Antidote* a-  
gainst these distempers, we must  
not consult with *Galen*, *Hippocra-  
tes*, or *Esculapian*, but seeke the  
receit from him who is the true  
Physitian of the soule: and this  
receit is a cōpound made of ma-  
ny simples. 1. Expect and looke  
for crosses, troubles, and afflicti-  
ons before hand: foreseene evils  
seeme lesse evill; and that which  
is looked for before it cometh  
lesse hurte when it is come.  
One well saith: *Crosses are like  
the Cockatrice, they dye if they bee  
knowne* fore-

foreseene. As sweetly the same  
author to the same purpose spea-  
keth in the same place: *Evils*  
*will come never the sooner for that*  
*thou lookest for the; they will come*  
*the easier: it is a labour well lost if*  
*they come not, & well bestowed if*  
*they doe come. Yet wee must not*  
*so looke for them, as by carking*  
*care to disquiet our selves, or by*  
*a preconceit to hasten the griefe*  
*of them: but (as the same Author*  
*whom in this Section I follow,*  
*doth direct us) Wee are to make*  
*these things present in conceit before*  
*they come, that they may be halfe*  
*in their violence whē they doe come*

2. As we are to expect them, so  
we are to prepare our selves for  
the, and inure our selves to en-  
dure them. Skillfull *Fencers*, be-  
fore they adventure to play at the  
tharpe, make triall of their va-  
lour with wooden wasters;  
Expert *Souldiers* traine them-  
selves in petty musters, before  
they encounter in open battel

*Idem ibid.*

ban 121 A  
munole  
A caveat.

*Idem.*

Preparati-  
on for to  
receive  
them.



Acts and  
Monum.

3  
Meditati-  
ons upon  
them whē  
they doe  
befall us.

with their enemies. So should we learne how to beare crosses before they happen, that when they doe happen they may the lesse disquiet us: according to the practice of *Bilney* blessed Martyr, who before he was to be burned, would oftentimes put his finger into the flame of the candle, not onely to make triall of his ability in suffering, but also to arme and strengthen himselfe against the same.

3. As we are thus to expect crosses, and to prepare for them before they come, so are wee to receive the with quietnesse and patience when they doe befall us, considering well with our selves, 1. from whom they are sent unto us evē from him who is a God, a Lord, and a Father unto us. Then thus reason with thy soule: *Nothing doth befall mee without the permission, nay appointment of God: hee knoweth what is best for me, he hath destined all this*

unto

unto me, and therefore I will resolve with Ely, it is the Lord, let him doe what seemeth him good. 2.

Consider we with our selves why these crosses or calamities are sent unto us; and wee shall finde that nothing happeneth unto us, but which is sent for our good. The thus resolve with thy soule: All things worke together for good to them that love God.

Surely it is good for me that these crosses, losses, or tryalls doe befall mee. Nothing happeneth without my desert; and unlesse this had happened unto me, assuredly it would have beene worse with me. why then should I be dismayed? why should I be disquieted? It is good for me that I have beene afflicted, that I might learne the statutes of my God.

3. Consider we the issue and event of that which doth befall us, and knowing that this short and momentary affliction causeth unto us a farre more excellent and

C. 5 eternal

1 Sam. 3.  
18.

Rom. 8.28

Psal. 119  
71

Rom. 8.29

1 Cor. 10.

13

1 Cor. 10.

13

Psalm

Rom. 8. 24

1 Pet. 5. 7

1 Pet. 5. 7

Rom. 8. 24

eternall weight of glory, thus comfort up thy selfe: There hath no temptation taken mee, but such which is common unto man; and God is faithfull, who will not suffer me to be tempted above that I am able, and he will give a ioyfull issue with the temptation: why then should I be grieved? why should I vex my selfe? Heaviness may endure for a night, but ioy shall come in the morning.

The last and chiefest meanes to keepe our mindes in quiet in the midst of crosses and afflictions, is wholly to resigne our selves unto the will of God, and to relie upon his providence:

Our wils must submit themselves to Gods will, and whatsoever pleaseth God, must not displease us; and remembering him who hath willed us to cast all our care on him, because he careth for us, let us thus checke our selves, when we finde our mindes ready to be disquieted:

why

Psa. 42. 11

Why art thou cast downe, O my soule, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

And thus much briefly may be obserued for an *Antidote* against those enemies unto the quietnesse of the *Minde*, which on the left hand doe assault it, by crosses and afflictions. If any man desire further direction in this case, I referre him to the large and learned Treatises upon the same argument, composed both by the *Roman Seneca*, and our *English Seneca*: from the latter of which two, the more divine *Seneca* of the two, that *Hall* of elegāce, all elegance, for conclusion of this subject, against crosses and their disquietings, I borrow this goldē sentence: in crosses universally let this be thy rule: Make thy selfe none, escape some, beare the rest, sweeten all.

D. Ioseph Hall.

Heaven upon Earth, sect. 8

The



The second sort  
of Minde-  
disquieters,

Hypocr.  
Apherism.

1 Tim. 1. 9.

1 Tim. 1. 9.  
1 Tim. 1. 9.  
1 Tim. 1. 9.

The second sort of Minde dis-  
quieters are those which as it  
were on *the right hand*, are ene-  
mies to the peace of the *Minde*,  
and these are immoderate plea-  
sures and delights. It is a rule in  
physicke, that *all immoderations*  
*are enemies unto health*: and it is  
as true a rule in *Divinitie*, that *All*  
*immoderations are enemies unto*  
*the Quiennesse of the Minde*.  
*Wealth, Honour, and Pleasure*, do  
disquiet the *Minde*, as well as  
*Want, Disgrace, and Miserie*. The  
over-desiring and over-enjoying  
of these earthly things, doe bring  
no small disquietnesse to the  
*Minde*. *Riches* disquiet the  
*Minde* with many cares, feares,  
sorrows, and noisome lusts. *Ho-*  
*nours* disquiet the *minde* with  
many hopes, jealousies, envying  
emulations. *Pleasures* disquiet  
the *minde* with many fancies,  
follies & alterations. And there-  
fore *Salomon* pronounceth of  
these latter, as well as of the for-  
mer,

mer, that they are all vanities and vexation of the spirit.

Against these latter sort of minde-disquieters we may observe this Antidote: 1. We must not over value the in our judgement above their worth: for if the *Minde* could be thoroughly perswaded of the worthlesnesse of these outward things, it would not so disquiet it selfe about the same. Then thus consider with thy selfe: *What is wealth? what is honour? what is pleasure?* Are they not all but vanities? you vanitie of vanities? What are they, but common blessings, which the worst have, the best have not; which they who have not, want not; which they want, that have them; which are lost in a moment, and while we have them, wee gaine nothing by them? Why then should I disquiet my selfe for a thing of nought?

2. Wee must not immoderately affect them: for they who immoderately

Ecclesi. 2.

11.

The remedies against these disquieters.

1. Not to over-value them.

Ecclesi. 1.1

Prov. 13.3

2. Not immoderately to affect them.

1. Tim. 6.

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dinately desire them, fall into temptations and snares, and many noysome lusts. And againe: The desire of money is the root of all euill; which whiles some lusted after, they pierced themselves through with many sorrowes. Thus then resolve with thy selfe about these outward profits and pleasures: Honour, wealth, & pleasure are but blessings of an inferior nature, therefore I will set them but in a second place: if they come they shall be welcome: I will not seeke them; or if I seeke them, I will not set mine heart upon them: I will use them without trust, and want them without griefe, thinking thus still with my selfe: If I have them, I have some benefit with a great charge; if I want them, I shall want the cares and feares about them.

3. To be well contented with our present estate.

3. Wee must endeavour to rest contented with our estate, as being that portion which God allotted unto us, and not repine against

against Gods providence; be-  
cause wee have not a larger al-  
lowance: wherein that admoni-  
tion of the Apostle may serve  
for our meditation: If we have  
food and rayment let us bee there-  
withall content: and his example  
for our imitation: I have learned  
in whatsoever estate I am, to bee  
therewith content: I can be abased,  
and I can abound: every where in  
all things I am instructed both to  
be full and to be hungry, and to  
abound, and to have want.

4. Lastly, wee must make  
a good vse of these worldly  
blessings: we must use this  
world as if we used it not. Wee  
must not over-joy in our sub-  
stance when it is great, and  
when our hand hath gotten  
much: but our chiefest joy must  
be in the Lord: and wee must  
honour him with our wealth.  
Wee must not take glory in  
receiving honour one of another,  
but seeke that honour which com-

meth

1. Tim. 6. 8

Philip. 4.  
11, 12.

4. To use  
these out-  
ward  
things a-  
right.  
1 Cor. 7. 31

Iob. 31. 25  
1 Cor. 10.  
17.  
Prc. 3. 9-10  
Iohn. 5. 44



**Iohn, 12,**

43.

2 Tim. 3.4

Pfal. 16.8

2.2.711.1

1. Tim. 4.

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1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

meth of God, lest wee be like the  
vaine-glorious Iewes, who loved  
the praise of men more then the  
praise of God. We must not be  
Lovers of pleasures more then Lo-  
vers of God, but set the Lord al-  
wayes before us, and so receiving  
the blessings of God with  
thanksgiving, and having them  
sanctified by the word of God  
and prayer, wee shall in Qui-  
nesse possesse our Mindes, and  
bee so farre master ouer our  
passions, as not to over-joy our  
griefe, nor overgrieve our  
ioyes.

And thus much briefly may suffice concerning the first branch of *Inward Quiettresse*, namely the *Quiettresse of the Affections*, the enemies of it, and the remedies against it: Wee proceed in the next place to the next branch of *Inward Quiettresse*, which is the *Quiettresse of Conscience*.

CHAP. V.

Quietnesse of Conscience.

**Q**uietnesse of conscience is a stable and comfortable tranquillitie of the conscience, not accusing, but excusing vs, and freeing vs from the terrours of hell, death and damnation.

It is commonly called *Peace of Conscience*, *Peace with GOD*, *Peace towards God*, and the *Peace of God*, yea such a *Peace* as passeth all understanding, the heavenly *Peace*, the *Peace of the Kingdoms*, the chiefest solace of Christians, and A continuall feast.

This Quietnesse is so necessary for us, that without it, it is impossible to have any quietnesse: for how can that man be at peace with me, that is at variance with God? How can there be quietnesse in the body, whiles there is no quietnesse in the soule? Infalible is that rule of the Apostle, *If our hearts condemne us,*  
God

Quietnesse of conscience what it is.

The excellency of it.

Rom. 1.7.

Rom. 5.1.

Philip. 4.

7.

Rom. 14.

17.

2 Cor. 1.

12.

Prov. 15.

15.

The necessity of it.

1. Iohn. 3.  
20. 21.

All have  
not this  
quietnesse  
Isay 57. 21

Hugo Car-  
dinalis.

Isay 63. 25  
Isay 59. 10

Bernard. l.  
de Conf.  
sect. 2. fol.  
1784.

God is greater, and knoweth all things: if our hearts condemne us not; then have wee peace and confidence towards God.

But all have not this Quietnesse: for There is no peace to the wicked saith my God. The wicked have no peace with God, no peace with Man, no peace with themselves: they have no peace if grace here, nor shall have peace of glory hereafter. No nor all the faithfull at all times can finde the fulnesse of this Quietnesse within themselves, but upon the science of their sinnes, and conscience of the wrath of GOD upon the same, are disquieted within their soules, and made to roare like Beares, Or mourne like Doncs, Or to chatter like Cranes or Swallows. There are foure kindes of consciences, as witty Bernard hath well observed:

1. A good, but not a quiet.
2. A quiet, but not good.
3. Both good and quiet.
4. Nei-

4 Neither good nor quiet.  
The two good belong properly  
to the godly: the two bad unto  
the wicked, whose conscience is  
either too quiet, or else too  
much unquiet, in neither peace-  
able: for either like Cain they  
carry about them the brand of e-  
vil conscience to terrifie them,  
and have hellish hags and infer-  
nal furies to affright them; that  
like Balthazar, their thoughts in  
the midst of their mirth are trou-  
bled, the joynts of their loynes loo-  
sed, and their knees do smite one  
against another: or else their  
conscience is seared with an hot  
iron, when habit of sinne ta-  
keth away the sense of sinne, &  
they are become past feeling, &  
then the conscience is sleepey,  
but not safe, quiet, but not good:  
for then they are most assaulted  
when they are ignorant of the  
assault. None are so desperate-  
ly sicke, as they who feel not  
their disease,

As

Gen. 4. 10

Dan. 5. 6

1 Tim. 4. 3.

Eph. 4. 19

*Turn maxi-  
me impug-  
nantur cum  
se impugna-  
ri nesciunt.  
Hieron. ad  
Heliod.*



Psal. 38

2, 3

Iob. 13. 16

Isa. 38. 14

Psa. 77. 7, 8

Psa. 37. 37

Who have  
this qui-  
etness.

Luke 10. 5

Psal. 119

164

Iohn. 14.

27

Rom. 8. 1

As for the godly, they also many times, though they haue a good conscience, yet finde it disquieted, as *David, Iob, Hesechiah*, and diuers others, many feares, doubts and perplexities arising in their mindes. Yet this conflict is for their greater triumph; after this rest will follow a more quiet calme. This warre is the way to peace, and will be sure to end in peace. Marke the perfect man, and behold the upright, for the end of that man is peace.

Onely the faithful then are capable of this Quietnesse of Conscience, they onely are the sons of peace. There is much peace to them that lovethe Law: to them onely Christ hath left this Quietnesse: My peace I give unto you, my peace I leave with you: not as the world giveth, doe I give it unto you: let not your hearts be troubled neither feare. There is no cōdēnation to thē that are in Christ Iesus: they

they are sure that all things shall  
work together for their good: they  
know that their names are writte  
in the booke of G O D, that their  
finnes are washed away by the  
bloud of the Lambe, and that they  
shall be more then conquerors in  
the end. They know that Christ  
is theirs, things present and things  
to come are theirs; and this maketh  
them to sing a Requie unto  
their soules; and with the blessed  
Apostle to say, Who shall lay any  
thing to the charge of Gods chosen?  
It is God that justifieth: Who shall  
separate us from the love of God?  
Shall tribulation, or anguish, or  
persecutions, or famine, or naked-  
nesse, or perill, or sword? Nay in  
all these things we are more then  
Conquerours through him that  
loved us.

The ground of this Quietnesse  
of Conscience is our justification by  
Christ: the hand to apprehend  
it is a true and lively Faith. Being  
justified by Faith, we have peace  
towards

Verl. 28

Rom. 8. 33  
34, 35, 36,  
37.

The way  
to it,

Rom. 8. 1.

Rom. 5.1

towards God through our Lord  
 Iesus Christ, Rom. 5.1. There is no  
 peace of Conscience without our  
 Reconciliation with God, no Reco-  
 ciliation without sinnes remissi-  
 on, no remission of sinne without  
 satisfaction, no satisfaction but by  
 Christ, no apprehension of Christ  
 but by Faith. By the person and  
 merits then of Christ Iesus this  
 peace is offered, by Faith it is re-  
 ceived: therefore the Apostle  
 joyneth Faith and a good Consci-  
 ence together, 1 Tim. 1.19 as if  
 the one of them could not be  
 without the other. And both  
 the Prophet Habakkuk and the  
 Apostle Paul call Faith our very  
 life: therefore if we would have  
 quietnesse of conscience, wee  
 must labour to have a true and  
 lively faith, for by Faith we stand:  
 yea as our Faith is, so is our  
 Peace; a lively Faith, a lively  
 Peace; constant Faith, constant  
 Peace; Faith in life, Peace in life;  
 Faith in death, Peace in death.

Hab 1.4  
 Rom. 1.17

1 Cor. 1.24

Rom. 1.17

Rom. 1.17

accor.

according to that of *Simon*,  
*Lord now lettest thou thy servant*  
*depart in peace.*

The enemies unto this *Peace*  
of *Conscience* are of two sorts: 1.  
Our owne *sinnes* and *corruptions*;  
for as out of the corruption of  
our bodies when they are dead,  
wormes doe breed, which doe  
consume the flesh, so out of the  
sinnes and corruptions of our  
hearts there breedeth a worm  
that never dieth, but is ever  
gnawing upon the guilty con-  
science. Our sinnes, our beloved  
sinnes owe us a spight, and they  
will pay it: though they seeme  
pleasing unto us when wee act  
them, yet will they prove as bit-  
ter as wormewood when we  
have digested them. *They will*  
*write bitter things against us,*  
when the conscience shall call  
us to our strict account.

2. The temptations of *Sathan*,  
who as he is a tempter of us unto  
sinne, so afterwards he is a ten-  
ter-

Luke 2.29

The ene-  
mies to  
this peace  
of consci-  
ence,

1. Our  
owne sins.

sinnes  
finings  
matters

Mark. 9.

44.

Iob. 13. 26

2. The  
temptati-  
ons of  
Sathan.



The re-  
medies  
against  
them,

ter-hooke, to disquiet us for our  
sinnes; and this he doth some-  
times by assaulting the consci-  
ence with cōfused feares, some-  
times by the aggrauation of our  
sinnes, sometimes by casting  
doubts into our hearts, that so  
hee may drive us unto despaire.

Against both these sorts of  
*disquieters of the conscience*, we  
ought carefully to provide our  
selves remedies; not such as silly  
worldlings use, who when they  
feele any checke of conscience,  
seeke rather to put it by, then to  
put it off, and therefore seeke  
after the iocundest companions,  
and goe about to deceive the  
time and themselves, with mer-  
ry purpoles, to glide away their  
groanes with games, and their  
cares with cards, and to burie  
their terrors and themselves in  
wine and sleepe. Poore fooles,  
how fillily do they imitate the  
stricken *Dove*, who having re-  
ceived a deadly blow by the  
stroke

stroke of an arrow, whose shaft being shaken out, and the head of it left behind, she runneth from one Thicket to another, not able to change her paine with her place, but finding her wound still the worse with continuance.

Much better shall wee cure this wound, if we take away the cause, and applie the right plaster unto his proper cause.

True remedies.

1. Against the disquiet of the conscience by reason of the horreur of our sins, apply the practice of serious & sound repentance. This was Davids course: *When I kept silence (saith he) my bones waxed old through my roaring all the day long. Day & night thine hand was heavie upon mee: Then I acknowledged my sin unto thee, and mine iniquitie I have not hid, and thou forgavest the iniquitie of my sume:*

1. Repentance.

Psal. 32.  
3, 4, 5.

2. Against Sathans disquieting of the conscience, applie a true and lively Faith. This was

2. Faith.

D Pauls

2 Tim. 1  
12

Heb. 4. 16

Rules for  
the keep-  
ing of a  
quiet con-  
science.

1 Absti-  
nence  
from sin.  
1 Thess. 5  
22

2 Hastning  
of repen-  
tance.  
Isay 55. 6  
Psal. 95  
7, 8

*Pauls course: I know in whom I have beleaved, & I am perswaded that he is able to keepe that which I have committed unto him. And to this purpose the Author of the Epistle to the Hebrewes doth incite us, when he willeth us to go boldly to the throne of grace, that wee may receive mercy, and finde helpe in time of need.*

Before wee passe from this point, cōsider these few directi-  
ons for the keepiⁱng and preser-  
uing of a quiet conscience

1. Refraine from sinne, for that is the canker which will corrupt the conscience: therefore cease to doe evill; avoid the occasions of evill, and abstaine from the very appearance of evill,

2. Deferre not the time of thy repentance: Seeke the Lord whiles hee may bee found, and whiles it is to day harden not thine heart. The more thy sinnes are the heavier load will lie upō thy conscience, neither is there any

any thing, so dangerous as the long adiournings of repentance.

3. Labour in all things to keepe a good conscience, both in the general course of thy life, and in the particular labours of thy calling; follow that golden rule of the Apostle: *Herein doe I exercise my selfe, to have alwaies a conscience, void of offence towards God and towards man.*

3 Care of  
Conscience

Act 24. 16

CHAP. VI.

*Externall Quietnesse, the nature of it & our dutie concerning it.*

**H**itherto hath beene delivered the practice of *Inward Quietnes*: now in the next place we are to take notice of this *Outward Quietnesse*. The former may be tearmed a *Passive Quietnesse* this an *Active Quietnesse*. The former was that *Quietnes* which wee have within our selves: this *quietnesse* is that which we haue with others. The former properly may have the name of *Tran-*

Outward  
quietnesse



What it is

quillitie, this of *Quietnesse*.  
*Externall* or *Outward Quietnes*  
 may be thus defined: It is a peace-  
 able disposition of our cōversation,  
 that it may be voide of offence to  
 our selves and others, in thought,  
 word or deede.

Explai-  
ned.

By this brieft description of  
*Externall Quietnesse*, wee may  
 take view,

nouzen.

1. Of the nature of it; an ab-  
 stinence frō giving or receiving of  
 offence, for so the word common-  
 ly used for *Quietnesse* doth im-  
 port, and so *St. Iames* doth para-  
 phrase upon it, *Iam. 1. 21. Laye*  
*aside all filthinesse and superfluitie*  
*of maliciousnesse.*

Iam. 1. 21.

Rom. 1. 29

2. The Subject of *Quietnesse* or  
 unquietnesse, either our selves  
 or others; for there is an offence  
 given, and there is an offence ta-  
 ken, both disturbe *Quietnesse*.  
 Men disquiet themselves either by  
 causelesse conceit of offence of-  
 fered when it is not, by being  
 too suspicious, or by too much ra-

2 Tim. 3. 3

king

king to heart an offence offered, by being *too furious*. Men disquiet *other* either by offering occasion of offence, being *injurious*, or by too bitter seeking of revenge, being *too litigious*. Men doe both disquiet *themselves & others*, when they continue in their sinnes without repentance, as *Eliab* told *Ahab*, *It is thou and thy Fathers House that troubles Israel.*

1 Thes. 4. 6  
Rom. 1. 30

1 King. 18  
18.

2. The Object of Quietnesse, either the *thoughts*, *words*, or *deeds*; for these three are the principall instruments of quietnesse or unquietnesse. There is unquietnes in the *thought* when it is *devising iniquitie* & working unquietnes in the minde. There is unquietnesse in the *tongue*, when it becommeth an *unruly evill*, full of deadly *poysen*, when it defileth the whole body, & setteth on fire the course of nature, it selfe being set on fire of hell. There is unquietnesse in our *deedes*, when wee provoke

Mich. 2. 1.

Iam. 3. 8. 6.

1 Theff.  
 46  
 1 Cor. 6.7  
 1 Tim. 6  
 10  
 Philip. 4.1  
 1 Tim. 6.4  
 Gal. 5.12  
 1 Cor. 3  
 5,7  
 Rom. 1.30  
 1am. 3.17  
 1am. 19.  
 Tit. 3. 2,3  
 Math. 7.1  
 Prov. 1.1  
 Gal. 5.1  
 Psa. 109.4  
 Psa. 39.1  
 Gal. 5.12  
 Eph. 4.3  
 2 Iohn. 9  
 Matt. 5.9  
 Pro. 17.14  
 1 Theff.  
 4. 6  
 Levit. 25  
 14  
 Levit. 29.  
 35

one another, and defraud one another, and when wee goe about to vex and trouble one another. On the contrary, that is a *quiet thought*, which doth not couet, but is content, doth not envie, but rejoyce in the good of others, is not suspicious, but propitious, not teastie & prone to wrath, but *peaceable*, gentle, and *easy to be intreated*. That is a *quiet tongue*, which is *slow in speaking*, *mecke in speech*, *sober in conferring*, *soft in answering*, *milde in reprovng*, *faithfull in defending*, and *searefull of offending*. That is *quiet dealing*, when the *peace of others* is not disturbed, but preserved; when wee oppose not our *selves* against *others*, but compose the variāces and dissentions of *others*, when wee abstaine from meddling, are just in dealing, and free from wronging, defrauding, or deceiving.

4. Lastly in this description of

of *Onward quietnesse*, wee may behold the forme of it: *A peaceable disposition of our selves in our conversations towards it*: for if we would truly practise *Quietnesse*, wee must affect it with our heart. *Let it be the very joy of our hearts*. Wee must long after it, *As the Hart doth paw and long after the water brookes*. Wee must pray for it: *Pray for the peace of Ierusalem*. Wee must pray that wee may *leade a peaceable and quiet life*, 1. Tim. 2. 2. Wee must dispose our selves wholly to the practice of it, that our gesture, our words, our deedes, may testifie of us, that we are of *Dauid's disposition, men of peace*. But of the necessitie of the practice of this duty, let us take a more full prospect, that we may be the better stirred up to embrace it.

Coloss. 3

15

Psalm 122  
in explain in  
this regard  
as in 122.

Psalm 42, 6

Psalm 122, 6

1 Tim. 2. 2

Psalm 122. 7

1. 4. 2. 14

1. 4. 2. 14

1. 4. 2. 14

D. 4 T. 3. Chap.



## CHAP. VII.

*Precepts, Examples, and Motives to Quietnesse.*

Precepts  
for quiet-  
nesse.

**O**utward Peace and Quietnesse is a necessary practice for all true Christians: Every good Christian ought to be of a peaceable and quiet conversation: every one must studie it: *Studie to be quiet, 1. Thess 4. 11.* Neither is this a matter indifferent whether wee doe it or no, but there is both a precept, & a patheticall perswasion vnto it, *2. Thess. 3. 12. We commend and exhort you by our Lord Iesus Christ, that yee worke with quietnesse, Love peace or quietnesse, Zach. 8. 19. There is for our affection towards it, Seeke peace, Psal. 34. 14. There is for our action, Follow peace and ensue it, 1. Pet. 3. 12. There is for our imitation, Endeavour to keepe the unitie of the spirit in the bond of peace, Ephes. 4. 3. There is for our estimation*

1. Thess. 4.

2. Thess. 3.  
12.

Zach. 8. 19  
Psal. 34. 14

1. Pet. 3. 12

Eph. 4. 3

mation, *Have peace one with another, Mark. 9. 50.* there is for our conversation. Would wee have all of these in one? observe what is written, *Rom. 12. 18. If it bee possible, as much as in you lieth, have peace with all men.*

Mar. 9. 50

Rom. 12. 18.

Examples  
of Quiet-  
nesse

Thus wee have a cloud of witnessses to cōfirme the necessity of *Quietnesse* unto us: we may be likewise compassed about with a cloud of examples to the same purpose. *Abrahā* the patterne of *Quietnesse* thus setteth quietnesse betweene his owne family and *Lots*: *Let there bee no strife, I pray thee, betweene mee and thee, nor mine and thine. for we are brethre.*

Gen. 13. 8

*Quiet Ioseph* thus perswadeth his brethren unto quietnesse: *See that yee fall not out by the way,* *Gen. 45. 24* Of *Moses* it is said for his singular commendation, *He was the meekest man above al that lived upon the face of the earth,* *Numb. 12 3.* What a quiet man *David* was, it may appeare by

Ge. 45. 24

Num. 12. 3

As this

this that when *Shimei* the sonne of *Gera* a base fellow, came forth against him at *Rahurim*, and cast stones against him, not ceasing to raile at him, and to curse him, and there were not wanting about *David* who did egge him on to seeke revenge, yet hee by no meanes would disquiet himselfe, but put up al with patience, replying thus to those who would have him to avenge himselfe: *What have I to doe with you, yee sonnes of Zeruiah? So let him curse, because the Lord hath sayd unto him, curse David: who then shall say, wherefore hast thou done so? What a mirror of Quietnes have wee in patient Iob, who having well considered of his troubles, thus setteth himselfe unto quietnesse: Once have I spoken, but I will doe it no more; yea twice, but I will proceede no further.* The like example of *Quietnesse* wee likewise have in *Paul*, who to these *Thessalonians*,

2. Sam. 16  
5, 6, 7, 8, 9,  
10, 11.

Iob. 40. 5.

Ionians, unto whom hee would perswade this practice of quietnesse, doth commend the same by his owne example: *Wee were gentle (or quiet) among you, as little children.* But what need wee long to gaze upon the prospect of examples, seeing that he who is the example of examples sends us for the practice hereof to his owne example: *Learne of mee (saith the light of the world) ~~on the ground~~ That I am meeke, Matt 11.29.*

Thus have wee both precept and example to move us to the practice of Quietnesse. Now (because a threefold cord is not easily broken) let us in the next place see it confirmed by evidence of reason; wherein, if wee bee not altogether unreasonable, wee shall finde sufficient motives to stirre us up to the carefull performance of this duty, whether we doe consider

1. The Equity of it.

2. The

1 Theff. 2.  
7

Mat. 11.  
19

Motives  
unto  
quiet-  
nesse.



1. The  
equity  
of it.

1 Pet. 3. 10

Mat. 5. 9

Luke 10. 6

2 Cor. 13. 11

Ioh. 14. 27

Luk 19. 38

2. The Excellency in it.

3. The Profit by it.

4. The hurt if wee neglect it.

And first, for the Equitie of it; It is a matter of right and equitie, that every good Christian should studie to be quiet: First, because there is a kinde of Antithesis or opposition betweene blessednesse and unquietnesse: What man is hee that loveth life, and would faine see good dayes? Let him refraine his tongue from evill, & his lips from guile, 1 Pet. 3. 10. Secondly, they who would have their consciences assured that they are Gods childrē. must practise Quietnesse; for, Blessed are the peace-makers, they shall bee called the children of God, Mat. 5. 9. Thirdly seeing true Christians are the sons of peace, & serve the God of peace, who hath left us his peace, promising everlasting peace to them that love peace, it is their dutie, even of Equitie, to studie to be quiet.

But

But if the *Equitie* of this dutie cannot perswade us to bee quiet, yet let the *Excellency* thereof moove us to embrace it: for *It is an excellent ornament to a man to bee of a quiet spirit.* It is an excellent ornament unto him, 1. In the sight of *Men*, *Ecce quàm bonum & quàm jucundum*: Behold how good and how pleasant a thing it is, Brethren to dwell together in unity. 2. It is an excellent ornament to a man in the sight of God; *A meeke and quiet spirit is in the sight of God; πενὴ πνεύματος, a precious thing,* 1 Pet. 3.4. 3 It is better then strength, for *He who is slow to anger, is better then the mighty, and Hee who ruleth his spirit, is more mighty then hee that taketh a City,* Prov. 16.32. 4. It is better then wealth, for *Better is a little with the feare of the Lord, then great treasures with trouble,* 15.16. 5. It is better then great dainties, for *Better is a dry morsel and quietnesse therewith, then an house*

2. The excellency of it.

Pls. 133.1

1 Pet. 3.4

Pro. 16.32

Pro. 15.16

Prov. 17.1

house full of dainties with strife, Pr.  
17.1. 6. It is better then Plea-  
Pro. 15.15 sures, for A merry heart hath a  
continual feast, Pro. 15.15 There-  
fore seeing a quiet life is better  
then pleasure, then treasure, bet-  
ter then dainties and all varie-  
ties, seeing God doth so approve,  
of it, and men so much commend  
it, follow the practice of it, Studie  
to be quiet.

The pro-  
fit of it,

But if the Excellencie of this  
vertue cannot move us, yet let  
the Profit of it allure us; for *it is*  
*a very profitable thing to live in*  
*quietnesse. It is profitable, 1 to the*  
*purse, for The thoughts of men that*  
*are quiet tend to plenteousnesse, Pro.*  
Pro. 21.5 21.5. 3 To the health, for A qui-  
et heart is the life of the flesh, Pro.  
Pr. 14.30 14.30 & maketh fat the bones. Pr.  
Pro. 15.30 15.30. 3 To the good name, for  
He that is slow to wrath, is of great  
Pr. 14.29 understanding, Pro 14.29. and e-  
very man shall kisse his lips that gi-  
veth a quiet answer, Pro. 24. 26.  
Pr. 24:26 4 It is profitable to the Soule, for

it

it preserveth the soule, from envie, debate, strife, sedition, and other fleshly lusts which fight against the soule Seeing therefore Quietnesse is so profitable to the soule and body, to the goods and to the good name, what an effectuall motive should this be unto us to studie to be quiet?

Gal. 5. 21

1 Pet. 1. 11

But if neither the silken reason of *Equitie* can perswade us, nor the silver reason, of *Excellency* moove us, nor the golden reason of *Profit* allure us, yet let the iron reason of the *Danger* which will happen upon the neglect hereof, enforce us unto *Quietnesse*, for, It is a most unseemely, a divellish, dangerous and damnable thing to be unquiet. 1. It is unseemely, because it favourereth of no Religion: The wrath of man worketh not the righteousness of God, *Iam. 1. 20* It maketh a man unsociable: Make no friendship with an angrie man, and with a furious man goe not, for he will be a snare.

4. The hurt upon the neglect of it

*Iam. 1. 20*



Pro. 12. 24

Pro. 25. 24

Pro. 19. 13

Pro. 21. 19

Iam. 1. 5

Pro. 9. 22

Iam. 3. 16

Pro. 26. 21

Pro. 11. 17

Pro. 11. 29

Pro. 14. 30

Pro. 25. 8

Pro. 21. 23

a snare unto thee, Pro. 22. 24. It is better to dwell in the corner of an house top, better to dwell where there is a continual dropping, better to dwell in the wilderness, than with a contentious person. 2 It is diuelish for so Iam. 1. 5 it is called earthly sensuall and diuelish, It filleth a man full of sinne, so Pro. 29. 22. A furious man aboundeth with transgressions: and Iam. 3. 16. Where envying & strife is, there is every evil worke 3 it is hurtfull and very dangerous. both to others, As coales are to the burning & wood to the fire, so is a contentious man to kindle strife, Prov. 26. 21. And most hurtfull to the unquiet person himselfe, for An unquiet person troubleth his owne flesh Pr 11. 17 He troubleth his owne house Prov. 11. 29. He impairerth his owne health, Pro. 14. 30. He impeacheth his owne good name, Pro. 25. 8. He endangereth his owne soule, Pro. 21. 23. 4 Vnquietnesse is a damnable thing, odious and

abo-

abominable in the sight of God; for so saith Salomon, These six things doth the Lord hate, yea seven are abomination unto him, A proud looke, a lying tongue, hands that shed innocent blood, an heart devising wicked imaginations, feet that be swift in running to mischief, a false witnesse that speaketh lies, and him that soweth discord among brethren. All which evill properties we may finde in an unquiet man, his heart will ever be devising wicked imaginations, his looks are proud and ambitious, his tongue false and slanderous, his hand medling and factious, his daily practise is to sow discord; therefore an unquiet man is one whom God doth hate: and if God doe hate him, his estate must needs be fearefull, for it is a fearefull thing to fall into the hands of the living God: Therefore studie to be quiet.

Pro. 6, 16,  
17, 18, 19

Heb. 10. 31

## CHAP. VIII.

*Application of the former considerations.*

Applica-  
tion.

**B**Y this little which already hath bene declared, may sufficiently, appeare, what a proper, pleasing, and profitable a thing it is to bee quiet; and on the contrary, what a base, sordid, dangerous and damnable a thing it is to live an unquiet life: Now in the next place, by way of application, let it be set upon the conscience.

1 For the  
comfort  
of quiet  
persons.  
Matt. 5. 9

Psa. 125. 7

And first of all, let this serve for the comfort of their soules who love *Quietnesse*, and *study to bee quiet*: Blessed are the *peace-makers*, (for they) shall be called the children of God, *Matth. 5. 9*. Canst thou in sincerity take up *Dauids motto*, *I am for peace*? Doth thine heart long after *quietnesse*? Dost thou endeavour quietly to behave thy selfe? Dost

Dost thou seeke quietnesse, and  
 ensue it? Lo then to the com-  
 fort of thine owne soule, an e-  
 vident testimony that thou art  
 the childe of God : for *God is a*  
*God of peace*, and the more men  
 are addicted unto *Quietnesse*,  
 the neerer they come unto the  
 image of God. *Unquietnesse*  
 savoureth of the *Flesh*, but *peace*  
 and *quietnesse*, are the fruits of  
 the spirit, and savour of the wis-  
 dome of the spirit, *Rom. 8. 6.*  
 Art thou quiet, and dost endea-  
 vour as much as in thee lyeth  
 to live a quiet life? Thou shewest  
 hereby the fruits of Religion,  
 that thou art not an unprofitable  
 hearer of the word of God : for  
 where Religion doth rule the  
 heart, there peace and quiet-  
 nesse doe beare sway. Thus was  
 it prophesied of the faithfull  
 under the Kingdome of Christ :  
*They shall breake their swords*  
*into plow-shares, and their*  
*speares into pruning-hooes,*  
*Isay*

*Rom. 16.*

10

*Gal. 5. 19*

*1b. ver. 22*

*Rom. 8. 6*



Isay 2. 4

Zach. 9. 10

Pro. 17. 14

Pro. 20. 3

Psa. 122. 6

2. For the  
terror of  
unquiet  
persons.

*Isay 2. 4. And againe, that in those dayes men shall speake peace one to another, Zach. 9. 10. Dost thou study to bee quiet? It is a signe that thou art wise, for The beginning of strife is as when one letteth out water, therefore leave off cōtention before it be meddled with, Pro. 17. 14 And againe, It is an honor for a man to cease frō strife, but every foole wil be meddling, Pr. 20. 3. Art thou peaceable and of a quiet disposition? That is the way to thrive well: They shall prosper that love peace, Psa. 122. 6. Thus where Quietnesse is, there God is: where God is, there Religion is; where true Religion is, there is the best wisdom; where wisdom is, there is prosperity: Therefore happy are they who are quiet; and let every one who loveth God or goodnesse, wisdom or warinesse, health or happinesse, study to be quiet.*

But woe unto thee who art of an unquiet spirit: it is an evident signe

signe that thou art full of wickednesse, & farre from blessednesse: for unto whom is it that the Prophet *Esay* threatneth this disease of unquietnesse? Is it not to wicked persons? *There is no peace, saith the Lord, to the wicked* *Isay 48. 12* and in another place the same Prophet saith, *The wicked are like the troubled Sea when it cannot rest, but the waters thereof cast up mire and dirt.* As the Sea is ever ebbing and flowing, foaming and fuming, so is a wicked man of a turbulent nature and disposition, neither actively nor passively peaceable, neither a peace-maker, nor a peace-taker. Art thou an unquiet person? It is an apparent signe that thou art a stranger to Religion; for if any man would seeme to be religious, & refraineth not his tongue, (& so likewise all other instruments of unquietnesse) his religion is vaine. *Iam 1. 26*, It is a signe that thou art full of sinne, for *A furi-*

*Isay 48. 12*

*Isay 57. 20*

*Musent. in  
Isa. 57*

*Iam. I. 26*

*Pro. 19. 22*

*ous m<sup>a</sup> aboundeth with transgressions, Prov. 19. 21. Being of such an unquiet nature, thou canst looke for no favour at the hands of God, for They who are of a forward heart, are abomination to the Lord. Prov. 11. 10. Thou art a very foole, for Hee that is soone angry dealeth foolishly Pro. 14. 17. And He who is of an hasty spirit exalteth folly, Prov. 14. 19. There is no hope of thrift for thee, for He who hath a froward heart, findeth no good, Prov. 17. 20. Vnquietnesse will bring a man to poverty, and cloath him with rags, Prov. 23. 21. Thou art in the high way to trouble and misery, for A man of great wrath shall suffer punishment: though he be delivered, yet hee will fall into trouble againe, Prov. 19. 19. Now then consider this with thy selfe, thou unquiet man or woman, what a wretched case art thou in? Into what a gulfe of woes dost thou plunge thy selfe? Thou dishonourest*

nourest God, thou offendest thy  
neighbour, thou disquietest thy  
selfe, thou disclaimeest Religion,  
thou disgracest thy profession,  
thou impairst thine own health,  
thou impeachest thy good name,  
thy neighbour is the worse for  
thee, good men are sory for thee,  
evill men take example by thee,  
the Angells note thee, the De-  
vills laugh at thee. O what a  
shame is this unto thee : what  
madnesse or phrensie doth pos-  
sesse thee? Didst thou euer learn  
this in the Schoole of Christ?  
Doeest thou observe this in the  
practice of the faithfull? O no,  
thou hast it even of thy father  
the Devill; he oweth a spight un-  
to thee, and by this meanes hee  
doth execute it on thee : Thine  
unquietnesse is *earthly, sensual,*  
*and devillish*; the beginning of it  
is perillous, the processe of it is  
grievous, the end of it ( unless it  
sooner have an end ) will end in  
bitternesse : Therefore if thou  
hast

Iam. 1. 20

Pro. 17. 24

Pro. 21. 5.

2 Sam. 2.

26



Psa. 120, 5

3 For a direction to quietnesse

hast in thee any feare of God, any shadow of Religion, any sparke of grace, any dramme of conscience, any regard unto thy good name, any respect unto thy owne soule, sojourne no longer in *Me-seab*, abide no longer in the tents of *Kedar*, but *study to be quiet*.

Lastly, seeing that *Quietnesse* is so commodious, and *Vnquietnesse* so dangerous, let every good Christian love and labour for a quiet conversation: and let every one that shall reade this small Treatise, in the name of Almighty God, apply himselfe carefully to this practice of *Quietnesse*: Enter into thy closet, commune with thine owne heart, examine thine owne selfe, call thy selfe after this manner to account: *How doe I feele my selfe affected towards quietnesse? How doe I study to bee quiet? have I never beene unquiet? Have I never beene too restie and prone to wrath? Have I not beene too suspitious? Have I not beene too*

*litigious?*

litigious ? Have I not beene too en-  
vious ? Have I not beene too con-  
tentious ? If thou findest that in  
any of these at any time thou hast  
over-shot thy selfe, ( as who  
sometimes doth not slip over  
shooes ? ) then lament for thy  
former unquietnesse, and after  
this or the like manner lay it to  
thine heart : Ah Lord God, how  
wicked have I beene ? what a vile  
wretch am I, thus to give way to  
Sathans suggestions, and mine owne  
unruly passions ? Now Lord give  
me more wisdom to looke unto my  
wayes, more grace to have thy feare  
before mine eyes, more zeale in mine  
affections more power to withstand  
temptations, more patience in time  
of provocations, And let every one  
take notice of his owne infirmi-  
ties, whether he bee by nature  
more passionate than is fit, whe-  
ther he be testy and cholericke,  
whether he be prone to suspiti-  
on or frowardnesse in any course;  
and as he seeth his owne weak-  
nesse,

nesse; so let him use the more diligence in avoiding the occasions which might distemper him, and using the best remedies which may reform him: of which remedies and helps to further us in the practice of *Quietnesse*, more shall be spoken in its proper place. In the meane time we will take notice of the parts of this externall *Quietnesse*, and the severall classes thereof, for our better direction in our daily practice of it.

### CHAP. IX.

*Oeconomicall Quietnesse: and first of that which is betwixt husband and Wife.*

The parts  
of out-  
ward  
quietnesse

**E** Xternall *Quietnesse*, or that *Quietnesse* which we ought to have one with another, may be reduced for methods sake into a twofold ranke:

I. *Oeco-*

1. *Oeconomicall Quiertnesse.*

2. *Politieall Quiertnesse.*

*Oeconomicall Quiertnesse* is that domesticall quietnesse or household quietnesse which is to bee observed in the private family betweene the Husband and the Wife, the Parent and the Child, the Master and the Servant.

Oeconomicall  
quietnesse

*Politieall Quiertnesse* is that civil quietnesse which is to be observed in the common-wealth, betweene Neighbour and Neighbour, Superiour and Inferiour.

Politieall  
quietnesse

First wee wil take a view of the former kinde of *Quiertnesse*, that *Quiertnesse* which is domesticall, which kinde of *Quiertnesse* is so necessary to every house, that it is as it were the foundation of an house: Through wisdom an house is builded; and misbehaviour standing it is established, *Pro. 24. 3.* It is a signe of a Christian family, if the sonne of peace be there, and peace rest in it, *Luke 10. 6.* and where *Quiertnesse* is wanting,

Household  
quietnesse

*Pro. 24. 3.*

*Luk. 10. 6.*



Matt. 12

25

Betweene  
Husband  
and Wife.

1 Cor. 7. 3

Eph. 5. 28

Eph. 5. 21

Pro. 5. 18

Gal. 6. 2

there is an evident token of an house or family nigh unto defolation: for, *An house divided against it selfe cannot stand; Matth. 12. 25.* Therefore *Household Quiennesse* is much to be desired.

In the *Household*, the *Husband* and the *Wife* doe beare the greatest sway, and therefore it is most meet and expedient for them, to cherish and to maintaine quietnesse. They must give one to another *due benevolence*, 1. Cor. 7. 3. This they cannot doe, unlesse they study to be quiet. They must maintaine *mutual love and unity*, Ephes. 5. 28. This they cannot doe, unlesse they study to be quiet. They must *submit themselves one to another in the feare of God*, Ephes. 5. 21. This they cannot doe, unlesse they study to be quiet. They must *rejoyce together*, Pro. 5. 18. This they cannot doe, unlesse they study to be quiet. They must *bear one with another*, Gal. 6. 2. This they cannot

not doe, unlesse they study to be quiet. They must *not be bitter one to another*, *Coloss. 3. 16.* This they cannot chuse but be, unlesse they study to be quiet. Their neere conjunction may teach them quietnesse: *They two are one flesh*, *Matth. 19. 6.* Now it is unnatural for one and the same flesh to be out of quiet with it selfe. *No man ever yet hated his owne flesh, but nourished it, and cherished it*, *Ephes. 5. 29.* The manner of their coniunction may teach them *Quietnesse*; for *Marriage* is or should be *Merry age*; it being a compound of two loves, where in unlesse there be a ioyning of hearts, as well as there is a knitting of hands; there can bee no unity, but *Man* and *Wife* prove like two poysons in one stomach, the one will ever be sicke of the other. Againe, the end of *Marriage* will put married couples in minde of *Quietnesse*: *Mariage* was ordained for the mutuall

Colos. 3.  
16

Mat. 19. 6

Eph. 5. 29

Gen. 2. 18

Iob. 16. 2

Pro. 25. 24

Pro. 19. 13

Pro. 21. 19

Ioh. 2. 7, 8

Psa. 133. 1

helpe and comfort of each other,  
*Gen. 2. 18.* Now unlesse they  
 both study to bee quiet, they  
 prove hinderers in stead of hel-  
 pers, and like unto *Iob's* friends,  
*wiserable comforters.* Discord be-  
 tweene married parties is a dis-  
 order passing all other disorders,  
 a plague of all plagues, a misery  
 above all other miseries. *A man*  
*were better to dwell in the corner of*  
*an house top, better to abide under a*  
*continuell dropping, better to dwell*  
*in the wilderness, than with an un-*  
*quiet wife, yea, or with an unqui-*  
*et husband.* Quietnesse in the  
 married estate turneth water into  
 wine, but unquietnesse turneth  
 wine into water. Behold how good  
 and how pleasant a thing it is (saith  
 David) for brethren to dwell toge-  
 ther in unity. If it be so good, so  
 comely, so pleasant a thing for  
 Brethren to dwell together in  
 unity, much more comely and  
 pleasant a thing is it for Husband  
 and Wife to dwell together in  
 unity.

unity. *Three things* (saith the sonne of Syrach) *doe rejoyce mee, and they are beautifull before God and man, Vnity of Brethren, Love of Neighbours, and when Husband and wife agree well together.*

By how much the more wo-  
full and lamentable is the estate  
of many in these our unquiet  
times, who live so unquiet in  
*Marriage* estate? Blessed be God,  
I cannot descry it by any feeling  
experience of mine owne, for  
*My beloved is mine, and I am hers:*  
but I have often heard the com-  
plaint of it in other houses, and  
having in my place interposed  
my selfe to compose such dome-  
sticall variance, upon the intrea-  
ty of other, I finde that *it were*  
*better to meet with a beare robbed*  
*of her whelpes*, then with the fu-  
rious discord of an angry Hus-  
band, or an unquiet Wife. There  
is no unquietnesse like to this, no  
contention so difficult or hard to  
be appeased.

Syrac. 25.

Vnquiet-  
nesse be-  
twene  
married  
parties

Cant. 6. 3.

Pro. 17. 11



Where  
the fault  
lieth.

Some impute the blame here-  
of most of all unto the woman, as  
if she by reason of the weaknesse  
of her sex, (*Mulier, Mollis aer,*)  
or the stoutnesse of her stomach,  
(*Fœmina, Ferens minus*) were  
most prone to set forward unqui-  
etnesse, But I cannot acquit the  
man, or exempt him wholly from  
the fault hereof: for *Maritus*,  
(*Male irritatus*), a provoked hus-  
band; *Vir, va ira*, woe to the  
wrath of such a man, and there-  
fore *hic & hec Homo*, both the  
*Man* and the *Woman* may be *æque*  
together guilty of this crime, and  
culpable of the cause of this un-  
quietnesse.

When the  
fault is in  
the Wife.

2 Kin. 2, 30

Num. 12,

2, 3

Iudg. 16,

16

Hest. 1, 10

2 Kin. 11, 1

2. Sam. 6

23

The *Wife* may then justly  
beare the blame, when shee is  
guilty of any of these unquiet  
shrewish qualities; either proud  
like *Iezabel*, or provoking like *Mi-  
riam*, or prying like *Dalitab*, or  
sullen like *Vashti*, or imperious like  
*Attaliah*, or scoffing, like *Michol*,  
or scornfull like *Hagar*, or scolding  
like

like Zipporah, or taunting like Pe-  
minah, or lying like Zaphira, or  
lustfull like Rahel, or spitefull like  
Herodias, or wilfull like Evodias,  
or disdainfull like Esau's wives,  
or tempting like Iobs wife, or wan-  
son like Potiphars wife, or wan-  
dring like the Levites wife, or sub-  
sil like Ieroboams wife, or averse  
like Lorr wife, or inconstant like  
Sampsons wife. Twenty sorts of  
shrewish properties which make  
the wife unquiet; an hard matter  
it is to finde a wife not attainted  
with some of these, harder to en-  
dure any of these; but he who  
matcheth with one that hath all  
of these or the most part of  
these shrewish qualities, he may  
as well looke to be quiet in hell,  
as in such an hellish match.

The Husband may then just-  
ly beare the blame, and be taxed  
for unquietnesse, when he is at-  
tainted with any of these unquiet  
qualities: when he is either too  
uxorious as Shochem, or too abste-

Gen. 16, 4

Exo. 4, 25

1 Sam. 1, 6

Acts 5, 9

Gen. 30, 1

Mar. 14, 8

Phili. 4, 3

Gen. 26,

53

Iob. 3, 9

Gen. 29, 7

Iudg. 29, 1

1 King. 14,

4

Ge. 16, 26

Iudg. 14

30

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Gen. 38. 9

2 Kin 4. 32

Gē. 29. 32

Iudg. 11.

29.

1 King 21

Iudg 19. 3

2 Sam. 13.

15

1 Sam. 25.

25.

Gen. 14.

23

Mat. 14. 9

Gen. 4. 6.

Hest. 5. 12

2 Sam. 3. 7

Gen. 35.

12

Luk. 15. 13

Gē. 31. 41

Gen. 16.

12.

2 Sam. 17.

23.

Hest. 1. 16

17.

Remedies

against

matrimo-

niall un-

quietnesse

23.

*miours as Onan, or too curious as the Shunamite, or too carelesse as Esau, or too rash as Iephra, or too facil as Ahab, or too indulgent as the Levite of Ephraim, or too inconstant as Ammon, or too foolish as Nabal, or too furious as Lamech, or too obsequious as Herod, or too sullen as Cain, or too proud as Haman, or jealous as Ibbosheth, or adulterous as Reuben, or an unchrist as the Prodigall, or covetous as Laban, or troublesome as Ismael, or male-content as Achitophel, or imperious as Memucan. He is a rare Husband, a Phenix, that hath none of these unquiet properties; hee is accessory to his owne unquietnesse which hath any of them, he that hath them all is an incarnate Devill.*

Now that both the *Husband* and the *Wife* may the better prevent these maladies, and live quietly and peaceably each with the other, I will propose certaine caveats for quietnesse, as well

to

to the one as to the other.

And first for the *Wife*, (because she, according the common voice, is first in the transgression) if she would study to be *quiet*, let her put in practice these directions:

How the wife may worke quietnesse

1. Let her have a reverent awe and respect of her *Husband*; let the wife see that she reverence her *Husband*, Ephes. 5: 33. let her consider that her husband is the *veile of her eyes*, and should bee dearer unto her than all earthly things.

Eph. 5: 33.  
Gē. 20. 16

1 Sam. 1. 8

2. Let her be carefull to give unto her husband, sober, quiet, and courteous speech: *Sara* called her husband *Lord*, 1. Pet. 3. 6. and *pleasing words* (as *Salomon* doth observe) are as *a hony comb*, sweet to the soule, and health unto the bones, Pro. 16. 24.

1. Pet. 3. 6  
Pro. 16. 24

3. Let her shew her obedience unto her husband in all her actions, *Wives submit your selves to your Husbands as it is comely, in the*

Col. 3. 18



the Lord, Coloss. 3. 18. And againe, as the Church is in subjection to Christ, so let the wives be subject to their husbands, Eph. 5. 24.

Eph. 5. 24.

4. Let her be faithfull unto her husband, and keepe the marriage bed undefiled.

Heb. 13. 4

5. Let her seeke to doe her husband good and not evill all the dayes of her life: let her looke well to the wayes of her household and not eate the bread of idlenesse, Prov. 31. 27.

Pro. 31. 12  
Vers. 27.

6. Let her be carefull to avoid all occasions of offence, Doe all things without murmuring, abstaine from the very appearance of evil.

Philip. 2.

14.

1 Thess. 5.

22.

Objections and  
excuses  
answeerd.

Luko 18.

18. 21.

But here me thinkes I heare the discontented Wife replying like that forward professor in the Gospell, *All these things have I kept from my youth up, even from the first day of my marriage untill this present time, have I used all the best meanes I could to please mine husband, and yet I cannot live a quiet life: Alas poore soule,*  
hard

hard is thine hap , thy case is to be deplored: But take heed that thou doe not deceive thy selfe: It may bee there was somewhat yet lacking , and thou hast little cause thus to iustifie thy selfe; O no: *Thine Husband* (thou saist) is most unkinde, so testy, and so furious, that nothing can please him: Be it so; yet hee is thine husband, thou most here sit downe content, and resolve with *Ieremy, This is my crosse, and I will beare it*: put on patience, and then it will be easie to swallow up all such infirmities. O but there be many occasions offered to provoke unquietnesse! What then? These are but trialls to prove good wives; *It is an honorable thing to passe by infirmities, and love covereth a multitude of offences.* *Alphonfus of Arragon* was wont to say, *Where the Husband is deafe, and the Wife blinde: there marriage is quiet & free from dissention.* The Woman who would

Ier. 10. 19

Pro. 19. 11

Pro. 10. 12  
Eras. Apo.

Pro. 14. 1.

Pro. 11. 16

would live quietly with an unquiet husband, must bee many times blinde, and not seeme to see what she doth see, shee must bee somerimes deafe, and not seeme to heare what she doth heare. The Wives quietnesse doth much depend upon her owne discretion; *Every wise woman buildeth her house; but the foolish woman plucketh it downe with her owne hands, Prov. 14. 1.* And againe, *A gracious woman retaineth honour, Prov. 11. 16.* It is a notable meanes also for the Wives quietnesse; when they shall apply themselves to the inclination, nature, and manners of their husbands, so long as the same importeth not wickednesse. For as the looking-glasse howsoever faire and beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant, or the same pleasant which is sad: So that woman deserveth no commendation, who

(as it were, contrarying her husband) when he is merry, sheweth her selfe sad, or in his sadnesse uttereth her owne mirth: *Men* (saith *Socrates*) should obey the *Laws of their Cities*, and *Women* the *manners of their husbands*.

*Socrates.*

Now whiles we teach the wife quietnesse, the Husband haply may thinke that he hath no need of such instruction: but let him not deceive himselfe; for though he be the Head, yet he may not tyrannize over his Mate; nor disquiet her, if he love his owne quietnesse. Nay his very creation doth shew that in the head is placed reason, wisdom, judgment, and all other gifts which tend to the quiet order and government of the body. Therefore thou husband if thou wouldest have *Quietnesse*, learne thy dutie. 1. Love thy wife fervently, *Let every man love his wife even as himselfe*, *Ephes. 5. 33.* 2. Shew thy love unto her effectually,

How the Husband may worke quietnesse

*Eph. 5. 33.*



Gē. 20. 16

Eph. 5. 28

Col. 3. 16

Pro. 12. 18

Psa. 101. 5

Mal. 2. 15

tually, both by protecting her from danger, for thou art the covering of her eyes among all that are with thee, Gen. 20. 16. as also by cherishing her and maintaining her estate, for so ought men to cherish their wives as their owne bodies Ephes. 5. 28. 3. Highly esteeme of her because she is thy wife; Give honour to the woman as to the weaker vessell, 1. Pet. 3. 7. Make account of her as of thy companion and yoake fellow, beare with her infirmities, be content when it is for thy good, to be ruled by her admonitions. 4. Avoid all occasions which may breed unquietnesse. Husbands love your wives, and bee not bitter unto them, Coloss. 3. 16. Not bitter in words, for There is that speaketh words like the pricking of a sword, Pro. 12. 18. Not bitter in gesture, for Him that hath a proud looke and a lofty heart who can suffer? Not bitter in deeds, Let no man trespasse against the wife of his youth;

youth, Malach. 2. 15. Therefore the Apostle Peter requireth husbands to dwell with their wives as men of knowledge, 1 Pet. 3. 7. And the Prince of the Heathen Philosophers doth commend the same lesson unto us: The master of a Family (saith he) doth after a sort exercise a power Tyrannicall over his servants, a power Regall over his children, but in respect of his Wife he exerciseth a power Aristocraticall, not after his owne will, but agreeable to the honour and dignity of the married estate.

And here me thinkes I heare the dismall moane and dolefull lamentation of many a wofull husband, vexed, plagued and tormented with an unquiet wife. Cursed (saith he) be the time that ever I met with mine unquiet mate, let the day perish wherein I was married, let it not be joyned to the dayes of the yeare, let it not come into the number of the moneths; for there is no man plagued with such a wife.

1 Pet. 3. 7

Aristot.  
Ethic. 8,

Objections and  
excuses of  
Husbands  
answered.

Iob. 3, 1,  
2, 3.

*she is a very Alecko, a Megara, a Xantippe, yea worse than a quotidian fever. Poore man, though I feele not thy malady, yet I pity thy case: but now there is no remedy; thou hast made this thy choice for better for worse: if she fall out worse then thou didst expect, blame thine own choice. But tell me, in good sooth, what is it which thou dost so much dislike in thy wife? Are they infirmities of nature, as frowardnesse, fullennesse, suspiciousnesse, testinesse, austerity in behaviour, want of complementall kindnes, and such like? It is the glory of a man to passe by an infirmity, Pro 19. 31. and Love suffereth all things, 1. Cor. 13. Husbands must beare with their wives, as with the weaker vessells. Women are like crysell glasses, brittle, but profitable: as therefore a man is more carefull of the not breaking of such a glasse, than of a tinnen or earthen vessell; so the Husband should*

Pro. 19. 31

1 Cor. 13.

1 Pet 3. 7.

should have more regard of the frailty of his wife, than of the frailties of others, and should consider that hee himselfe is not without infirmities.

Yea but ( will the perplexed *Husband* say ) my wives insolent conditions are not infirmities, but habituall maladies; they are rooted in her, they doe exceed, and who can endure them? But consider with thy selfe (O man) whether thine owne indiscretion and lewd conversation have not given iust occasion. There bee *Husbands* in the world that forget the bond of Marriage, and impart that love which is due to their owne wife, unto other mens wives. There bee some Prodigalls, great spenders, idle and slacke in their businesse, whereby their wives and children languish in poverty. There bee others, who haunting Tavernes, Alehouses, and lewd company, consume that which should



should maintaine the family, and coming home drunke, beat and vex their wives. There be others, who by high and bitter speeches, threatening lookes, and unkinde actions, provoke their wives, and stirre up such strife & debate, as do convert the felicity of mariage into an hell. Now if thou bee attainted with any of these evill properties, thou deservest no lesse than such bitter sawce (howsoever it be an evill peece of cookery in thy wife) to thy distastfull courses.

But thou wilt say, that thou art no such manner of man, thy cariage of thy selfe is without exception, thou givest no just occasion of offence unto thy wife, and yet she will never be quiet. It may be there is offence taken where is it not given, and all should be well upon the remove all of that offence: therefore if thou wouldest bee thought a good husband, seeke diligently to

to remove the stone whereat thy wife stumbleth, and taketh occasion of griefe. Thus did *Abraham* when *Sara* was out of quiet because of *Hagar*, and objected unto him (though uniuersally) that hee was the cause why her servant contemned her. *Abraham* bearing with his wife, removed the cause of the contention, in suffering her to turne *Hagar* out of doores. So must thou doe if thou love thine own quietnesse: as also what thou feelest amisse in thy wife, thou must either winke at it, as if thou sawest it not, or reprove her with meeknesse.

But what (wilt thou say) may I not chide my wife? may I not tell her of her infirmities? may I not reprove her when she doth amisse? Reprove her thou maist, chide her thou maist not, unlesse the offence be against God, and so doe iustly require a more sharp reproofe. If *Rachel* require that  
of

Gen. 16.  
4, 5, 6.

Gen. 30.  
1, 2

Iob. 2. 9,  
10

2. Sam. I.  
7, 8.

of *Jacob* ; which is onely in the power of God , *Give me children, or eise I dye* , *Jacob* may blame her impiety with some acrimony, *Am I in Gods stead , who hath withholdē from thee the fruit of the wombe?* If *Iobs* wife tempt him to curse God , *Iob* may checke her more sharply, *Thou speakest like a foolish woman*. But otherwise in their owne causes and quarrells, the *Husband* must reprove the *Wife* gently and mildly, like *Helcana* when his wife *Hanna* mourned because she had no children, and her rivall did insult over her, hee mitigated her griefe with these kinde speeches : *Why weepest thou ? Why is thy heart grieved ? Am not I better unto thee thā tenne sonnes?* Againe, reproofe in such a case must be given discreetly , not upon the sudden rashly , nor in open presence before company. Therefore *Cleobulus* of *Lindie* , one of the wise men of *Greece*, among other precepts

cepts to married men, giveth these two principally: 1. *Let not the Husband flatter the Wife to her owne face.* 2. *Let him not reprove her before strangers.* And *Marcus Aurelius* hath a pretty saying to this purpose: *A wise husband and one that would live in quiet with his wife, must observe these three rules: Often to admonish, Seldome to reprove, Never to smite.*

But I cannot chuse ( will the impatient husband say ) I must needs speake, and if speeches will not serve, I must use stroakes, I must try what stripes will doe; I will curry her coat, and tanne her hide, I will make her smart but I will make her quiet. Indeed that is the way to pul an old house ( as we say ) about thine eares: the ready way to raise up more and more the dust of unquietnesse. Beleeve it, if gentlenesse will not prevaile to worke quietnesse, much lesse stripes. But may I not correct my wife?

No,

*Plutarch  
Apotheg.*

*Marcus  
Aurelius.*



Eph. 5. 29

Mal. 2. 15

Chrysost.

Plutarch.  
in vita Ca-  
tonis.

Tassin.



Mutual  
duties be-  
tweene  
husband  
and wife  
for the  
study of  
quietnesse

No, for she is thy Mate, thou and thy wife are but one flesh. No man will hate, much lesse beat his owne flesh. It is an expresse prohibition, *Mal. 2. 15.* Thou shalt not trespasse against the wife of thy youth. Chrysostome saith, It is the greatest reproach in the world for a man to beat his wife. And Plutarch in the life of Cato the Cen-  
sor affirmeth, that He which smi-  
teth his wife, doth all one as if hee  
should lay violent hands upon the  
sacred images of the gods. I close  
up this clause with the sentence  
of a latter Writer: The wives in-  
firmities must either be taken away,  
or borne withall: He that can take  
them quite away, maketh the wife  
better and more commodious: hee  
that can beare with them, maketh  
himselfe better and more vertuous.

Hitherto wee have seene the  
duty of Man and Wife single by  
themselves, each in his place, for  
the practice of *Quietnesse*: Now  
it will not bee amisse to direct  
them

them ioyntly both together for their better preservation of quietnesse. Their mutuall duties to this purpose are these : 1. Let them live together: *Let not the wife separate her selfe from her husband, 1. Cor. 7. 10. Let the husband dwell with the wife, 1. Pet. 3. 7.* And therefore in the name of God I dare pronounce , that rash and perpetuall desertions or parting one from another in the married estate (a practice too common in these our times) is antichristian : *Those whom God hath joyned together, let no man put asunder. I know that in these cases , discontented and dissevered couples will alledge that this they doe for quietnesse sake , which in their cohabitation or dwelling together is not to be hoped for , their natures being so contrary : But let me tell them , that this is a meere illusion of Sathan , who transformeth himselfe into an Angell of light , and by propounding a*

F                      shew

1 Cor. 7.

13.

1. Pet. 3. 7.

Mat. 19. 5

02. JAM

August. in  
Iob. tract. 9

Cant. 2. 15

Mark. 10.  
8.

shew of living in quiet, for the compassing hereof, induceth them to gaine-say Gods prohibition, and to make a most offensive separation. To this purpose excellently speaketh the learned Father *Augustine*: *As conjunction commeth from God, so separation proceedeth from the Devill.* 2. Let them love together. In the book of the *Canticles*, each calleth the other *Love*, and what a reflection there ought to be: betweene their loves, we have already seen in their severall loves. Now this love betweene them must be steadfast, not variable; settled, not mutable; well grounded, not rashly conceived; for such rash love resembleth onely a fire of straw, making a blaze for a while, but soone out, 3. Let them draw the yoke together: *They are no more two, but one.* Man and Wife are partners, like two oares in one boat, therefore they must both share together, and helpe together:

together : when the husband is laborious, the wife must see that she be not riotous; when the wife is thrifty, the husband must not bee prodigall, for the husband which hath such a wife, casteth his labours into a bottomlesse sacke; and the wife that is sped with such an husband, draweth a cart heavie laden through a myrie way, without an horse.

4. Let them be carefull to support one another: *Bee gentle and friendly, Eph. 4. 2* *Beare one anothers burden, Galat. 6. 2*. Let the husband think that he hath married a daughter of *Adam*, not free from infirmities. Likewise let the woman thinke that she hath not married an *Angell*, but a son of *Adam*, not without corruptions; and so let them both resolve to beare that which cannot be avoided. Let not the body complaine of the head, though it ake or be out of temper; nor the head of the body, albeit it be

Eph. 4. 31  
Gal. 6. 2



Pro. 26, 12

Pro. 4, 9

crooked or mis-shapen. If the husband be given to brawling, or the wife to chiding, let them both beware of giving the occasion. He that would not heare the bell sound, must take heed how he bee meddling with the rope. 5. Lastly, let them both see that they feare God, let them have respect unto the word of God, for *this will keepe them both from the way of evill, and from forward things, Prov. 2. 12. This will be to the head an ornament of grace, and a crowne of glory to both their wayes.*

CHAP.

CHAP. X.

*Parentall, Filiall, and Fraternall  
Quietnesse.*

**I** Have beene the longer in the  
discourse of quietnesse be-  
tweene the *Husband* and the *Wife*,  
because of all others married par-  
ties especially should practice  
quietnesse, and their unquiet-  
nesse carrieth with it the greatest  
blemish. I will be the briefer in  
handling the two other sorts of  
*Oeconomicall Quietnesse*. viz. *The  
Quietnesse of the Parent with the  
Childe*, and the *Quietnesse be-  
tweene the Master and the Ser-  
vant*. And first of the former of  
these two, *Parentall and Filiall  
Quietnesse*.

This *Oeconomicall Quietnesse* is  
a practice well befeeming a *Chri-  
stian family*, and it is a gracious  
fruit of the word of grace, whose

Quiet-  
nesse be-  
tweene  
Parents  
and their  
children.

The ne-  
cessity &  
excellency  
of the  
practice  
of it.

Mal. 4. 6.

Lukel. 17

Lam. 4. 4.

Mat. 10.  
35.

property (as is declared first of all by *Malachy*, and afterward confirmed by the *Angell* unto *Zacharie*) is to turne the hearts of the fathers to the children, and the heart of the children to the fathers: the very project of an happy quietnesse. And surely I would to God there were not too needfull cause to enforce this exhortation of *Parentall and Filial Quietnesse*: for who seeth not what lamentable presidents of more than unnaturall unquietnesse are obvious in this kinde in many places? Many parents are more unquiet than the *Dragons*, and more unnaturall than the *Ostriges*. And many a childe is of a gastrill kind to disquiet his owne nest, and of a very viperous brood, as if the fell *Tigers* had given them suck. In our times we see that verified which our Saviour did foretell should befall the latter times: *The sonne at variance with the father, the father with the son, the daughter*

ter in law against the mother in law and the mother in law against the daughter in law. Therefore both parents and children had need to goe to Schoole to study to be quiet.

And first for Parents : *Quietnesse* is an excellent ornament to them ; they of all others ought to be sober, grave, temperate, sound in the faith, in charity, in patience, Tit. 2. 3. It is for their owne ease, for the good example of their children, and for the honour of themselves and their family, to study to be quiet. Yea it is expressly inioyned to them: *Fathers provoke not your children to wrath,* Ephes 6. 4. And againe, *Fathers provoke not your children to wrath, lest they bee discouraged,* Coloss. 3. 21.

But what shall Parents doe for the better performance of this practice of *Quietnesse*? (1.) They must bee carefull to give their children due instruction ; *Bring*

How Parents should practice quietnesse Tit. 2. 3.

Eph. 6. 4.

Col. 3. 21

Directiōs to their practice hereof.



Eph. 6.4

Gé. 18.19

1. Chr. 28

9

Pro. 31.1.

2 Tim. 1.9

Job. 28.28

Pro. 8.13.

Pro. 20.11

2 Cor. 12.

14

1 Tim. 5.8

Syrac. 30.

8,9,10,11

up your children in the nurture and admonition of the Lord, Eph. 6.4. So did Abraham, David, and Bathsheba bring up their children: And thus Timothy even in his childhood was instructed by his Grandmother Lois, and his mother Eunice: for, The feare of the Lord is the beginning of wisdom, Job. 28. 28. And this is the onely meanes to avoid evill, as Pride, Arragancie, and every evill way, Prov. 8.13. (2.) They must seeke to traine them up in a lawfull calling, observing therein their naturall inclination; for even a childe is knowne by his doings, whether his worke be pure, and whether it be right, Prov. 20.11. (3.) They must be provident to provide for them, for Fathers ought to lay up for the children, 2. Cor. 12.14. and He that provideth not for his owne is worse than an Infidell, 1. Tim. 5.8. (4.) They must not be too indulgent unto them; for as the sonne of Syrach saith, If thou bring up

up thy sonne deliciously, hee shall make thee afraid; if thou play with him, hee shall bring thee to heavinesse; Laugh not with him, lest thou be sory with him, & lest thou gnash thy teeth in the end. What was the cause of old Elyes dismall disquietnesse, and of the insolent courses of his children? was it not his owne indulgency and connivency, when he should have reproved and corrected them?

1. Sam. 2.  
23.

Therefore Salomon saith, Correct thy sonne, and he will give thee rest, and will give pleasures to thy soule, Prov. 29. 17. And againe,

Pro. 29.  
17

withdraw not correction from thy childe; if thou smite him with the rod he shall not dye, Pro. 23. 13. Yet this correction must not bee too severe, but done with moderation; Fathers must not provoke their children unto wrath; they must not discourage them.

Pro. 23. 13

Eph. 6. 3.

Col. 3. 18

(5.) They must hee exceeding wary in manifesting their affection; for it is a dangerous thing

Gen. 37.3

for Parents to shew more love and affection to one childe than to another, ( except upon great and just occasion ) as wee see by the example of *Iacobs children*, who because their father seemed to love *Ioseph* their brother, more than them, they tooke occasion to hate *Ioseph*, and to work him much unquietnesse. Parents therefore to prevent the like inconveniences, are to use equality among their children, so neere as may be, both in their ordinary usage of them, and in the distribution of their goods unto them. For as all men naturally are inclined too much to the love of worldly goods, so the unequall sharing of the same doth oftentimes breed great brawles, and pernicious debate betweene brethren.

(6.) They must require no more of their children, than they are able to performe; for that is a great discouragement unto the child,

childe, when hee seeth his Parents to grow too hard upon him, either in imposing overmuch labour, or exacting more meanes of him than hee is able to performe.

(7) The Parent must labour to maintaine peace, unity, and concord betweene his children. A notable president to which purpose wee have in *Scilurus*, an heathen Parent, who having many children, and fearing lett some unquietnesse should grow betweene them, to the end hee might the better perswade them to entertaine a constant peace and concord betweene themselves, he tooke a sheafe of many arrowes, and offered it to each of his children one after another, willing them to breake it: But they could not, so long as the arrowes were all together in one bundle; at last pulling forth the arrowes one by one, it was an easie matter for them to breake them

Plutarch  
Apothec



them all, one after another. Even thus (said their father) it is wish you; so long as you remaine united and love each other, no man can hurt or breake you; but if once yee bee dissevered one from another by strife or variance, every man may easily destroy you. This duty of Parents to keepe their children in peace and loving concord, did the Laedemonians well observe; for when on a time two brethren fell at oddes and contention one with another, they punished the Father and Mother of those unquiet Brethren, because by good instruction, they had not prevented, or at least-wise presently appeased the dissention of their children.

(8) Parents must be carefull to give good examples of *Qui- etnesse* unto their children. Let Parents (saith an ancient Philoso- pher,) so order and governe them- selves, that their children seeing the same as it were in a glasse, may bee restrained

This is to be kept with the Caspian's Time with

our poor Colonies in America, as the same is observed by an ancient Legend

Plutarch in Lacon. Apoph.

Idem de educatione puerorum

able Sign. of G. B. 3. May. 1776. V. 2. Vol. 1.

restrained from dishonest speeches and wicked deeds. Let them doe as Guides that shew the right way over Foords and Rivers, by going before those whom they lead, that their children following their steps, may conforme themselves unto their vertues, and so with them and by them may learne *Quietnesse*.

If it be the duty of the Parent thus to live quietly with his Childe (as already hath beene specified) then much more is it the duty of the Childe to seeke and to keepe his Parents quietnesse. *A wise sonne maketh a glad father, but a foolish sonne is an heavinesse to his mother, Prov. 10.1.* And againe, *A foolish sonne is a griefe unto his father, and a heavinesse unto her that bare him, Pro. 17.25.* And therefore excellent is that saying of *S. Augustine*, *Take away the beam from the Sun, and it wil not shine; Take away the springs from the River, and it will dry*

How children must practice quietnesse

Pro. 10.1.

Pro. 17.25

Augustin.

Ioh. 8. 44.

1 Tim. 5. 4

Plutarch.  
in Lycurg.Bodin. 1.  
lib. de rep.  
Exod. 21.  
15.

dry up; Take away the bough from the Tree, and it will wither: so take away from children their duty to their Parents, and they are no longer children, but bastards, and companions with those unto whom Christ said, Ye are the children of the Devil. As we are to study to be quiet with all men, so especially must we shew it to our Parents, from whom we have received our being: We must first learne to shew kindnesse at home, and to requite our parents, for that is good and acceptable before God, 1 Tim. 5. 4. He who is out of quiet which his Parents, is as the Viper, which eateth through his Dam, and as the Raven which defileth his owne nest. The Lacedemonian law did disinherit unquiet children. The law of Nations doth hold them infamous: And the Law of God ( that Iudiciall law given by God himselfe to Moses ) doth doome them unto death.

Where.

Wherefore that Children may not become lyable to so foule a transgression, let them learne this friendly admonition.

Directiōs  
to the  
practice  
hereof

(1.) They must alwayes have a reverent respect and estimation of their parents, whether they be rich or poore, whether gentle or froward; *Honour thy father and thy mother, that it may be well with thee, and that thou maist live long upon earth.* Respectfull children are sure of a blessing, but a contemptuous and unquiet childe is neare to cursing. *The eye that mocketh his father, and despiseth the instruction of his mother, the Ravens of the vallies shall picke out and the young Eagles shall eat it,* Prov. 30.17.

Exod. 20.  
12.  
Eph. 6.5.

Prov. 30.17

(2.) They must bee carefull to yeeld their due obedience, *Children obey your parents in all things, for this is acceptable unto the Lord,* Coloss. 3. 20. And that wee may know aright wherein we are to performe this obedience,

Col. 3. 20



Eph. 6.1

Deut. 21.  
18, 19, 20.

Lev. 19.3.

ence, the same Apostle speaketh thus in another place: *Children obey your parents in the Lord, for this is right.* The neglect of which obedience, as it is a great breach of *Quietnesse*, so it doth incurre the penalty of a grievous recompence. *If any man (saith Moses) have a sonne that is stubborne and disobedient, which will not hearken to the voice of his Father, and to the voice of his Mother, and they have chastened him, but he would not obey them, then shall his father and his mother take him, and bring him out to the Elders of his City, and shall say unto them, This our sonne is stubborne and disobedient, and hee will not obey our admonition: Then the men of that City shall stone him with stones unto death,* Deut. 21. 18, 19, 20.

(3.) They must seeke to please their parents, and beware of offending them: *Every one of you shall stand in awe of his father and mother, Levit. 19.3.* As in-

deed.

deed whosoever truly loveth father and mother, feareth their displeasure; and on the contrary, he who hath no regard how hee doth behave himselfe unto his Parents, cannot chuse but procure their displeasure.

(4.) They must bee carefull to helpe their parents, to relieve their wants, and to comfort them in their adversity. It is the counsell of the Apostle, that *Children and Nephewes should recompence the kindnesse of their kindred*, 1 Tim. 5. 4. Then much more ought they to helpe their parents, and to succour them in their necessities. Neither shall they hereby performe any more than the payment of part of their debts, whereunto they are bound in consideration of the benefits which they themselves have received from their parents.

(5.) They must bee content with patience to beare with the infirmities of their parents. What  
though

1 Tim. 5. 4

Syrac: 39  
10, 13, 14  
15.

though thy parents be rigorous?  
what though they be froward?  
what though they be testy, sul-  
len, wilfull, spightfull, or any  
wayes prone either to provoke,  
or to be provoked unto wrath?  
yet we must remember that they  
are our parents, and what will  
not good children take with pa-  
tience at their parents hands?  
I conclude this clause with the  
saying of the sonne of Syrach:  
*Honour thy father and thy mother,*  
*indeed and in word, and in all pa-*  
*tience, that thou maist have Gods*  
*blessing, and that his blessing may*  
*abide with thee in the end: For the*  
*blessing of the father establissheth the*  
*houses of the children, and the mo-*  
*thers curse rooteth out the founda-*  
*tions. Helpe thy father in his age,*  
*and grieve him not so long as hee*  
*liveth. If his understanding faile,*  
*have patience with him, and despise*  
*him not when thou art in thy full*  
*strength: For the good intreaty of*  
*the father shall not be forgotten, and*  
*for*

for thy mothers offence thou shalt be recompenced with good, and it shall be founded for thee in righteousness.

Whiles wee are in this discourse of *Domesticall Quietnesse* betweene the Parent and the Childe, it will not seeme impertinent to this place, if wee take a view of *Fraternal Quietnesse*, that quietnesse which is, or ought to be between *Brethren* and *Brethren*, between *Sisters* and *Sisters*, or betweene *Brothren* and their *Sisters*. A quality, where it is, so commendable, that *David* doth with admiration extoll the same; Behold how good and how pleasant a thing it is, *Brethren* to dwell together in unity, *Psal* 133.1. It is not onely good, but also pleasant, if for *Brethren* in profession, much more for *Brethren* both by nature and profession, to be affectioned to love one another with brotherly love, and to entertaine one another with brotherly kindness.

Fraternal  
quietnesse

*Psa.* 133.1

*Rō.* 12.10

*2. Pet.* 1.7



Plutarch.

Xenophon.  
lib. 2. de  
dict. &  
fact. Socrat.

nesse. But unquietnesse between brethren is a thing most unseemly, most barbarous, and prodigious. All enmity (saith a wise heathen) breedeth within our selves a thousand tormenting passions, but especially the enmity betweene Brother and Brother, for this is meerly unnaturall. When Socrates saw Charephon and Charechrates, two brethren, jarring and warring each with other, hee said unto them, I see doe now as if the hands which were created to helpe one the other, should hinder and hurt each the other; or as if the feet which were framed to beare one anothers burden, should supplant one the other; or as if the eares, which are coadjutors of mutuall good, should waxe deafe to heare good one from the other; or as if the eyes, which are fellow spies for the good each of other, should looke askint at the good one of the other. You will grant it to be very unnaturall either for the hands, or the feet, or the

the eyes, or the eares, one to strive against the other: much more unnaturall and monstrous will the strife be betweene Brethren, because the ayd which the one of them may and should give unto the other, doth farre exceed the cooperation of the hands, the supportance of the feet, the co-audience of the eares, or providence of the eyes. As *Nature* doth abhorre unquietnesse among *Brethren*, so likewise is it detestable in the sight of God. For three transgressions of *Edom* and for foure (saith the Lord) I will not turne unto it, because he did pursue his brother with the sword, *Amos* 1. 11. And where *Salomon* speaketh of those things which the Lord doth especially hate, he maketh this the upshot of all the rest: The man that raiseth up contentions among brethren. *Pro.* 16. 19. Of all the vials of the wrath of God powred downe upon sinners, this is one of the foremost,

*Amos* 1.  
11

*Pro.* 16. 19

Isaiah.

B. King.  
upon  
Jonah,  
Lect. 15.

Pro. 18. 19

Gen. 4. 8.  
Gē. 27. 41

rest, when a man ( according to the phrase of the Prophet *Isaiah*) *is fed with his owne flesh, and made drunke with his owne blood:* that is, as a reverēd pillar of our Church doth worthily expound it, when a man taketh pleasure in the overthrow of his owne Kindred and seeketh the extirpation and destruction of his owne seed. As there is no unity to the unity of loving brethren, so there is no enmity like to the enmity of brethren. *A brother offended is harder to be wounne than a strong City, and their contentions are like the barres of a Castle, Pro. 18. 19.* The meaning is, that the angers of brethren one of them towards another, are so sharpe and vehement, that they can no more easily be subdued, than the strong defenced Townes can bee conquered, nor more easily broken than strong iron barres. The implacable hatred of *Caine* against *Abel*, of *Esau* against *Isaac*, of

of *Atreus* against *Thyestes*, of *Eteocles* against *Polynices*, of *Romulus* against *Remus*, of *Bassianus* against *Geta*, together with the late more than tragickall examples of brotherly dissentions in the Kingdome of *Argiers*, *Tunes*, and *Barbary*, are they not as Trumpets to sound out the truth hereof? *Woe* unto that house where they of one house are divided; and where a mans enemies are they of his owne house. Wherefore as my desire is to perswade quietnesse among all sorts of people, so especially among Brethren. And where there is this unnaturall variance and dissention, let me intreat them to consider with themselves how unseemly in nature, how offensive to God, how injurious to their owne soules, how unbefitting Christians, yea reasonable creatures, this their contention is. Let me presse *Abrahams* argument unto them: *Let there be no strife, I pray thee,*  
be-

Mat 10. 36

Ge. 13. 18



Ge. 49. 4.  
1 Sa. 18. 1

Bernard.

betweene thee and me, and mine and thine, for we are brethren. The name of brethren, the remembrance of affinity, should bee a sufficient motive to stop all controverſie, and to pacifie all enmity. Let Brethren and kindred hold together, not like *Simeon and Levi*, brethren in evill, but like *David and Jonathan*, to preserve one another from evill. Let them beare and forbear one with another, let them bee of one minde, and live in peace together. In a word, let both brethren and sisters to this purpose follow that counsell which mellifluous *Bernard* gives to a sister: My loving sister, heare what I speake unto thee, if in any thing thou hast grieved thy sister, or caused her to be sorrowfull, satisfie her, if thou hast sinned against thy sister, repent before her, if thou hast scandalized her, aske her forgivenesse; goe on with speed to reconcilment, sleepe not untill thou hast made satisfacti-

on,

*on, rest not till thou returne in peace,  
use all meanes possible to procure  
Quietnesse.*

CHAP. XI.

*Quietnesse betweene the Master  
and the Servant.*

**T** Here is yet one caveat more  
to be given as concerning  
*domesticall Quietnesse*, and that  
is for the concord and agreement  
betweene *Masters* and *Servants*,  
betweene *Housholders*, and their  
*Families*, how there may be mu-  
tuall *Quietnesse*. For betweene  
these, many times there happene-  
th much unquietnesse, and in  
many housholds are heard fre-  
quent cōplaints, sometimes of the  
*Master* against the *Servant*, some-  
times of the *Servant* against the  
*Master*, sometimes of the *Maid*  
against the *Mistris*, and some-  
times of the *Mistris* against the  
G *Maid.*

*Houhold  
quietnesse  
betweene  
Masters &  
Servants.*

*Maid.* Therefore it is fit that these also in their severall places should have their directions for the practice of Quiernesse.

Duties of  
Masters &  
Mistresses  
for Quiet-  
nesse.

And first I will beginne with the *Master* of the *Family*, ( let *Mistresses* reade their lesson likewise in the same ) because hee hath the soveraignty, and is *Paterfamilias*, the Father and chiefe head of the family. And if hee love his owne quietnesse, or the quietnesse of his family, 1. Let him take heed of his choice, whom he doe admit into his family; *Dauids* wary practice may bee herein his worthy president.

Psal. 101.  
4, 5, 6, 7.

*A froward heart shall depart from me, I will not know a wicked person; who so privily slandereth his neighbour, him will I cut off; him that hath an high looke, and a proud heart will I not suffer: Mine eyes shall be upon the faithfull of the land that they may dwell with me: Hee that walketh in a perfect way, hee shall serve me: He that worketh deceit*

ceit shall not dwell in mine house:  
He that telleth lyes shall not tary in  
my sight.

2. Next unto his chusing, let  
him looke well unto the well u-  
sing of his servants, enioyne no  
grievous burdens unto them, nor  
require more of them than they  
are able: Over your brethren ye  
shall not rule with cruelty, Lev. 25.  
46. Give them their fit food in  
due season, Let there be sufficient  
for the food of thy family, and for  
the sustenance of thy maids. Prov.  
27 27. Give unto them their de-  
served pay and hire, The labourer  
is worthy of his wages, Luke 10. 7.  
This must bee duely and truly  
paid, for the neglect of this bree-  
deth much unquietnesse in the  
Servant, and a crying sinne in the  
eares of the Lord, Iam. 5. 4. Be not  
too severe in punishing, He that  
is cruell troubleth his owne flesh,  
Prov. 11. 17. nor too rigorous  
in threatning: Tee Masters for-  
beare threatning, knowing that your  
G 2 Master

+

Lev. 25. 46.

Pro. 27. 27.

Luke 10. 7

Iam. 5. 4.

Pro. 11. 17.

Eph. 6 9.



*Master also is in Heaven, Ephes. 6. 9.*

Pro. 31. 27

Exod. 2. 12  
Gen. 13. 38

Psal. 101. 2

3. The good *householder* who would preserve quietnesse in his household, must have a watchfull eye over them and their conversation : *Bee diligent to know the state of thy flocke, Prov. 31. 27.* Oversee the way of thine household and when thou seest unquietnesse beginning to arise in any of thy family, seeke to make a pacification, and quell the occasions of unquietnesse in the beginning.

4. He must be carefull to give good example to the family, according to that of *David, Psal. 101. 2. I will doe wisely in the perfect way, I will walke in the uprightness of mine heart in the midst of mine house ;* Therefore he must bee carefull to avoid froward speeches, hasty gestures and unquiet, and unquiet behaviour. And as by the word he is to instruct his family with all godlinesse,

nesse, so by example hee must shew unto them the patterne of sobriety, meeknesse, patience, and gentlenesse, if hee would have them peaceable and quiet within his house.

5. Hee must bee content to beare with many faults and frailties, in his family; not so to beare with them as to suffer them (for a good man must labour to cut off all evill from his family.) but so that he doe not suffer himselfe to be disquieted by them. *Seneca* giveth this friendly counsell to his friend *Novatus*, (supposed to bee *Iunius Gallus* his adopted sonne) that by no meanes hee should debase himselfe to be disquieted at the sillinesse, simplicity, or absurdity of a servant, because that is to make our mindes servile, nor to be disquieted when he doth not finde all within doores to his minde, for (saith he) without doores with content enough, wee can behold

*Senec. de  
Ira. l. 3. 35*

dirty wayes, ragged cloaths, and  
 ruinous walls, why then within  
 doores when wee finde not all  
 things answerable to our expect-  
 ation, should wee fret and dis-  
 quiet our selves? And the same  
*Seneca* doth report a memorable  
 example of an unquiet Master  
 fitly met withall by the most  
 peaceable *Augustus Caesar*; This  
 great Emperour being at a so-  
 lemne supper with one *Vedius*  
*Pollio*, one of the servants of that  
*Pollio* had broken a Crystill  
 glasse, whom his cholerick ma-  
 ster commanded presently to be  
 caried away and to be throwne  
 into his fish-pond to feed Lam-  
 pries for this his oversight: *Ce-*  
*sar* hearing it, was much moyed  
 at the novelty of the cruelty,  
 and howsoever he gave way to  
 the present fury, yet to taxe the  
 furious master, and to prevent  
 the like future displeasure, com-  
 manded that all the Crystill ves-  
 sels should be broken in his pre-  
 sence,

*Idem ibid.*  
*l. 3. c. 40.*

sence and that the fish-pond should be filled up with earth Where there is domesticall dislike, first admonition must goe before correction; if correction must needs be used, this must be done with compassion, not with passion, and this not upon every slender surmise, not upon every sinister accusation: Give not (saith Salomon) thine heart to all the words that men speake, lest thou heare thy servant cursing thee, Eccles. 7. 23.

Eccle. 7. 23

Now as concerning Servants, their estate & condition (as being in subjection) may put them in mind of their required quiennesse: which duty that they may the better practice, they must thus carefully demean themselves in their affaires.

Duties of servants for Quiennesse.

1. First, they must have a reverend awe and respect unto their Masters and household Governors: Let as many servants as are under the yoke, count their Masters

1 Tim. 6. 1.



*Masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1. Tim. 6. 1.*

Colos. 3. 22

Eph. 6. 6, 7

2. They must yeeld obedience willingly and cheerfully: *Servants be obedient unto the that are your Masters according to the flesh with feare and trembling, in singlenesse of heart, as unto Christ, Coloss. 3. 22. Not with eye service as men pleasers; but with good will doing service. Eph. 6. 6.*

Tit. 2. 9.

3. They must seeke to please their masters in all their words, gestures, and actions: *Let servants be subject to their Masters, and please them in all things, not answering againe, Tit. 2. 9.* Where that latter clause (*id est non respondens*) *not answering againe*, doth insinuate an apparant meanes of the breach of quietnesse, when servants are too talkative, or when they bandy words for words, and are too malapert in their answers, or too prone unto complaints: and withall it sheweth an excellent

lent meanes to redresse all this,  
which meanes is, *Discreet Si-*  
*lence.*

4. They must in patience pos-  
sesse their soules, & inure themselves  
with a Christian contentation to  
beare with their masters infirmi-  
ties and frowardnesse: *Servants*  
*must be subject to their masters with*  
*all feare, not onely to the good and*  
*gentle, but also to the froward,*  
*1. Pet. 2. 18.* By which place we  
may behold an objection pre-  
vented. The impatient servant  
might peradventure stand upon  
this: My Master is outrageous,  
Bedlam and furious without any  
mercy, without any meane, and  
therefore what hope is there to  
have quietnesse with him? how  
can I brooke his continuall un-  
quietnesse? The Apostle maketh  
answer, that howsoever the case  
standeth, yet it is the servants  
duty to bee patient, and to im-  
brace quietnesse: and to this end  
he doth propose to their imita-

Mat. 21. 19

1 Pet. 2. 18

1 Pet. 2. 23

Sen de Ira  
lib. 2. cap. 33Matth. 24.  
49, 50.

tion the example of our Saviour Christ Iesus, who when he was reviled, reviled not againe; when hee suffered, he threatened not, but committed himselfe to him that judgeth righteously, 1. Pet. 2. 23. And to this purpose Seneca relateth a memorable speech of an old Courtier in his time, who being demanded, How hee had obtained so rare a thing as old age in his service in Court? By suffering injuries (saith he) and giving thanks.

5. Servants must labour to maintaine quietnesse betweene themselves: As they are to bee quiet towards their superiours, so they must study to be quiet with their equals, and fellow-servants: one must not envy another, nor provoke another, nor wrong another, for that is the way to set the whole houle out of order. He is an evill servant that beateth his fellows, or insulteth over them; his portion shall be with hypocrites. I conclude this section,

and

and so this whole discourse of domesticall Quietnesse, with that worthy sentence of learned Augustine: That family (saith he) is most firme and sure, where the master of the family is like Ioshua, religious; the mistress like Abigail, discrete and vertuous; where the father is like Abraham, faithfull; the mother like Sara, helpfull; the sonne like Isaac, dutifull; brethren and sisters like Laban and Rebecca, cheerfull; the servant like the Centurions servant, tractable. There is quietnesse in the house, when every one of the house studieth for quietnesse, when man and wife live together in amity, brethren and sisters in unity, servants and companions in unanimity; when superiors give examples of integrity, inferiours discharge their duty, when the elder sort are patternes of sobriety, and the younger sort vessels of sanctity.

August.  
tract. 15.  
in Ioh.  
Ioh. 24. 14  
1. Sam. 25  
25.  
Gen. 18. 19  
1 Pet. 3. 6.  
Gen. 26. 6  
Ge. 24. 60.  
Luke 7. 8.



## CHAP. XII.

*Politicall Quietnesse : and first of  
Quietnesse betweene Nation &  
Nation.*

Politicall  
quietnesse

Rom. 12.  
18

**H**itherto wee have heard instructions for *Domesticall Quietnesse* in private families: now we are to proceed to a discourse of *Politicall Quietnesse* abroad : for it is not onely required of us that we study for *Quietnesse* at home, but as farre forth as it is possible, and in us lyeth, wee are to labour to be at peace with all men. This *Politicall Quietnesse*, (that we may methodically take notice of it) may bee distributed into a two-fold ranke.

1. *Nationall Quietnesse* betwixt Nation and Nation.

2. *Civill Quietnesse* betwixt people of the same Nation.

As concerning the former of these

Nationall  
quietnesse

these two, it is commonly called by the name of *Peace*, the contrary whereof is called *Warre*. And this is it which wee are to learne for the practice of it: *Peace and Quietnesse betwixt Nation and Nation is by all meanes to be maintained and preserved.* It was the grace of the glorious time of *Grace*, so long agoe prophesied of to bee under the Gospell of Christ, that then men should breake their swords into plow-shares & their speares into pruning hooks. Nation should not lift up a sword against Nation, neither should they learne to warre anymore, *Mic. 4.3.* And so *Zach. 9. 10.* The battle bow shall be cut off, and he shall speake peace unto the Heathen from Sea to Sea.

I am farre from that *Anabaptist* phrensie, as simply to deny the lawfulnessse of *Warre*, or peremptorily to condemne all use of *Armes*; for I know that there is a time for warre as well as for peace.

*Mic. 4.3.*

*Zach. 9. 10*

Warre not simply condemned.

*Eccles. 3.8*

## CHAP. XII.

*Politickall Quietnesse : and first of  
Quietnesse betweene Nation &  
Nation.*

Politickall  
quietnesse

Rom. 12.  
18

**H**itherto wee have heard instructions for *Domesticall Quietnesse* in private families: now we are to proceed to a discourse of *Politickall Quietnesse* abroad : for it is not onely required of us that we study for *Quietnesse* at home, but as farre forth as it is possible, and in us lyeth, wee are to labour to be at peace with all men. This *Politickall Quietnesse*, (that we may methodically take notice of it) may bee distributed into a two-fold ranke.

1. *Nationall Quietnesse* betwixt Nation and Nation.

2. *Civill Quietnesse* betwixt people of the same Nation.

Nationall  
quietnesse

As concerning the former of  
these

these two, it is commonly called by the name of *Peace*, the contrary whereof is called *Warre*. And this is it which wee are to learne for the practice of it: *Peace and Quietnesse betwixt Nation and Nation* is by all meanes to be maintained and preserved. It was the grace of the glorious time of *Grace*, so long agoe prophesied of to bee under the Gospell of Christ, that then men should breake their swords into plow-shares & their speares into pruning hooks. Nation should not lift up a sword against Nation, neither should they learne to warre anymore, *Mic. 4. 3.* And so *Zach. 9. 10.* The battle bow shall be cut off, and he shall speake peace unto the Heathen from Sea to Sea.

I am farre from that *Anabaptisticall phrensie*, as simply to deny the lawfulness of *Warre*, or peremptorily to condemne all use of *Armes*; for I know that there is a time for warre as well as for peace.

*Mic. 4. 3.*

*Zach. 9. 10*

Warre not simply condemned.

*Eccles. 3. 8*



Exod. 15. 3

1 Sam. 18.

17

1. Chron.

5. 22

Psa. 144. 1

Iosh. 5. 15

Psal. 18.

34. 35.

Yet peace  
is to bee  
preferred  
before  
warre.

Plutarch.

Apoth.

Idem ibid.

peace : I acknowledge that wars  
are sometimes of equity, some-  
times of necessity, & many times  
both approved and upheld by  
divine authority. *The Lord is a  
man of warre, his name is Iehovah,*  
Exod. 15. 3. There are Battles  
which are called *The Lords Bat-  
tles*; and of many a Battle it may  
be said, *The warre was of God, The  
Lord teaching men how to warre,*  
and being the chiefe Captaine and  
Leader in the warre, as also decre-  
ing the victory of the warre;

But yet notwithstanding I  
farre preferre peace before warre;  
and pleading now for *Quietnes*,  
I am of the same minde which  
*Timotheus* was of when he gave  
counsell to the *Thebanes*: *Warre*  
*is not to bee undertaken when peace*  
*and quietnesse may be gotten.* And  
I approve of that short, but sharp  
answer, which *Archidamus* gave  
to the *Aeolians*, when they as-  
ked his advice concerning ayde  
that the *Argians* required of  
them.

them in a time of war, he wrote  
backe in a large paper only these  
few words : *Quietnesse is good.*  
For *Xenophon* writing of the acts  
of the valiant *Greekes*, sheweth  
that it is more glory to overcome by  
wisdomme than by force, and that all  
wise men doe abstaine as much as  
they are able from warre, albeit  
they have thereunto just occasi-  
on. Yea the Oracle of the *Roman*  
Orators was wont to say, that a  
disadvantageable peace is to be pre-  
ferred before a just warre. And a-  
gaine, *They who desire war when*  
*they may have peace, are detestable*  
*creatures.* It is reported in the  
life of *Saint Augustine*, that He  
would never pray for such as had  
wilfully and voluntarily thrust  
themselves into needlesse warres.  
And in his most excellent wri-  
tings wee finde this pithy sen-  
tence : *Warres howsoever just, yet*  
*prove troublesome and sorrowfull*  
*to the best.* And therefore the  
same *Anchor* writing to his  
friend

*Xenophon.*

*M.T. Cic.*  
*Iniquissima*  
*pax iustissi-*  
*mo bello est*  
*antiferenda.*

*Possid. in*  
*rita Aug.*

*August de*  
*Civit. Dei*  
*lb. 19.*

Idem Epist.  
105. ad Boni-  
fac.

Deu. 20.  
10.

An admo-  
nition to  
thankful-  
nesse for  
our com-  
mon peace  
K. JAMES.  
Lam. 4. 16.  
Gen. 8. 11

2 Sam. 7. 1.

Ier. 23. 6.

friend Bonifacio, doth advise him,  
Before all trophies and triumphs  
attending upon warlike victories, to  
preferre quietnesse. To the which  
purpose he doth alledge that an-  
cient mandate given by God  
himselſe unto the Iewes, that  
before they denounced warre a-  
gainst any place, they should first  
offer peace.

It is not a common blessing  
which wee of this land at this  
day enjoy, in that wee are free  
from warres, and enjoy a com-  
mon Quietnesse. The great De-  
fender of the Faith, The breath of  
our nostrills, The Anointed of the  
Lord, came unto us like Noahs  
Dove, with an olive branch of  
peace: Our Augustus hath shut  
the iron gates of war, and settled  
peace among us. Wee may sit  
every man under his vine, and un-  
der his figtree, and there is none to  
make us afraid. The Lord hath  
given our David rest round a-  
bout from all his enemies, and  
under

under him our *Israel* doth dwell  
safely. Had wee ever felt the  
scourge of warre, wee would  
better prize this garland of  
peace: had we beene in the coats  
of our fore-fathers, or did wee  
feele the miseries of our neigh-  
bours, wee should have knowne  
how to esteeme this so great a  
blessing. We heare not the mur-  
thering pieces about our eares,  
wee see not our Churches and  
houses flaming over our heads,  
we feare not the rapes and out-  
ragious violences to bee offered  
to our wives, our daughters, our  
matrons and our virgins. Wee  
feele not the rising of our hou-  
ses, robbing of our goods, and  
the miserable insolencies of in-  
sulting enemies. Wee heare not  
the confused cryes of men kil-  
ling, encouraging to kil, resisting,  
dying. Wee see not the tender  
babes snatched from the brest of  
their mothers, either bleeding  
upon the stones, or sprawling  
upon



upon the pikes. Wee see not the high wayes strawed with breathlesse carkeises, men and horses wallowing in their blood, and the gastly visages of wounds and death in all places. Wee know not how cruell an enemy is, nor how burdensome Warre is. Look wee round about us: All our neighbours have seene and tasted these calamities; onely this Island, our *Britanie*, our deare Countrey, like the *Center* standeth unmoveable, whiles all the rest of the world hath beene whirled about in these tumultuous broyles. We have peace abroad, and peace at home; men may travell safely at home, *Merchants* trafficke without danger abroad, *Artificers* may sing in their shops, *Husbandmen* may cheerfully follow the plow, *Students* comfortably apply their bookes; all which things by *Warre* are interrupted. Oh that wee were so happy, as herein to know

know our owne happinesse: O  
that there were an heart in us  
truly to be thankfull to our good  
God for these so great benefits.  
But we doe not consider it; we  
thinke not upon it; and who is  
as he ought to be, truly thankfull  
for it? How many are there a-  
mong us who repine at this our  
peace, and both wish and pray  
for warres? Alas, what good,  
what profit, what sweetnesse doe  
they finde in warre? When wars  
are rife, Lawes are silent, Arts  
cease, thrift decayeth, horror,  
feare and misery is on every side:  
Where warres are, there it hap-  
peneth as it did in the dayes of  
*Asa*; *There is no peace to him that*  
*goeth out or in, but great troubles*  
*to all the inhabitants: Nation is de-*  
*stroyed of Nation, and City of City,*  
*and all are troubled with adversity*  
The Prophet *Isaiah* speaking of  
the troubles which happened in  
the time of warres, saith that the  
people in such a case shall bee as  
meat

2. Chron.  
15. 5, 6.

Isay 9. 19.

Verf. 10.

Pfal. 122. 6

Pfal. 72. 7.

*meat to the fire. Warre is as the fire; it feedeth upon and destroyeth the people, as fire consumeth the straw or wood, or like as an hungry man snatcheth at the right hand and at the left, and is not satisfied. Such is the unsatiable and hungry desire of war: there is no measure or satiety of blood. O therefore! Pray for the continuance of the peace of our Ierusalem: They shall prosper that love it. In our dayes, Let peace flourish, and after our dayes to our posterity abundance of peace so long as the Sunne and Moone endureth.*

CHAP.

## CHAP. XIII.

*Civill Quietnesse: and first of that  
which ought to bee betweene the  
Magistrate and Subject.*

**F**ROM this Nationall Quiet-  
nesse abroad, wee now come  
to Civill Quietnesse at home, that  
Quietnesse which David maketh  
mention of, *Peace within the  
walls, Peace and Quietnesse at  
home among our selves.* For  
what shall it profit us to have  
peace abroad, if wee want peace  
at home? What advantage will  
it be unto us to be freed of the  
danger of a forraine enemy, if  
we be endamaged with intestine  
enmity? This is the glory of a  
Kingdome when it is like unto  
*Jerusalem a City or a Kingdome  
that is compact together, or at unity  
within it selfe.* This Civill Quiet-  
nesse may bee considered in a  
threefold subject.

Civill  
quietnesse

Psa. 102. 7

Psa. 122. 3

1. Be-



1. Betweene the *Magistrate* and the *Subject*.

2. Betweene the *Pastor* and the *People*.

3. Betweene *Neighbour* and *Neighbour*.

Quiet-  
nelle be-  
tweene  
the Magi-  
strate and  
Subiect.

1. Tim. 2. 1  
2, 3.

And first for the first of these three, *Quietnesse* betweene the *Magistrate* and the *Subject*; the *Apostle Paul* doth commend it unto us, 1. *Tim* 2. 1, 2, 3. *I exhort therefore, that first of all, supplication, prayers, intercessions, and giving of thanks be made for all me, for Kings and for all that are in authority, that we may live a quiet and peaceable life in all godlinesse and honesty, for this is good and acceptable in the sight of God. Where Magistrate and Subject both embrace quietnesse; there God is well pleased, truth and equity is sure to bee administred; There the mountaines (as David speaketh) bring forth peace unto the people, and the little hills righteousness to the mountaines: that is, (as a*  
learned

Psal. 72. 3.

learned Writer doth interpret it) *The great ones will defend their inferiours, and the inferiours blesse their superiours: The Magistrate right the subject, and the subject reverence the Magistrate.* On the contrary, when the Magistrate and the subject are at variance, there is *Manasses* against *Ephraim*: and *Ephraim* against *Manasses*, and both against *Judah*, both against the peace of the Church, both against the peace of the Common wealth: therefore both *Magistrate* and *Subject* are to endeavour to practice *Quietnesse*.

The *Magistrate* must remember that he is the Minister of God for the peoples good, therefore he should be of *Dauids* resolution: *For my brethren and companions sake, I will now say, Peace bee within thee: because of the house of the Lord our God, I will seeke thy good.* Their duty (saith *Seneca*) is to warrant the sleepe of their subjects

*Bart. West-*  
*m. r. in Ps.*

72

*Isay 9. 15*

The *Magi-*  
*strates* pra  
ctice of  
quietnesse  
*Rom. 13. 4.*  
*Ps 122.*  
8, 9.

*Seneca de*  
*clementia.*

Julius Pol-  
lux de Com-  
modo Impe-  
rat.

Isay 49. 23.  
Procopius  
Tuum ci-  
vibus tuis  
quasi parens  
cum liberis  
viris. Plin-  
ius de  
Traiano.

jects by their owne wakefulnesse,  
their peace by their owne labour,  
their ease by their owne industry.  
The titles which *Julius Pollux*  
gave unto the Emperour *Com-  
modus*, may perswade all Magi-  
strates unto quietnesse : for by  
reason of his quiet behaviour  
towards his subjects, he was sty-  
led with these honourable titles;  
*The Father of the people, gentle, lo-  
ving, mercifull, just, courteous, af-  
fable, sober, gracious* : the which  
Titles may learne Magistrates  
their duties for the practice of  
Quietnesse.

1. They must have a fatherly  
care of them, for they are called  
*Nursing Fathers*; and therefore  
as *Procopius* saith, *They must doe  
all for the safegard of their people,*  
and ( as it was said of *Trajan* )  
*They must so behave themselves to  
their subjects, as fathers doe to their  
children.*

2. They must bee carefull to  
maintaine the peace of their sub-  
jects,

ie As that under them they may lead  
a quiet and peaceable life. It was  
the singular commendation of  
Lewis the ninth of France, and  
of English Alphonse and Canons,  
that in their dayes men might  
travell in all places abroad in  
peace, and live at home in all  
manner of quietnesse.

3. They must maintaine iu-  
stice and equity among them;  
that none may sustaine injury in  
his person, name, or goods. They  
must take heed that they deale  
not unjustly, nor accept the person  
of the wicked, but doe right to  
the poore and fatherlesse, deliver  
the poore and the needy, and  
save them from the hands of the  
oppressor.

4. They must bee facill and  
easie to heare the complaints of  
their poorest subjects, following  
the example of Valerius Public-  
cola, who is commended by Plu-  
tarch for giving easie access and  
audience to all that came to speak

1. Tim. 2. 2

10 mil. hist.

c. 94.

Rome 1. 3

Psal. 82. 2

Plutarch. in  
vita Valer.  
Public.

H

unto



unto him, and especially for that he disdained not to heare poore mens causes.

Rom. 13. 4

5. They must execute justice against transgressions and trespasses, For they beare not the sword in vaine, but are appointed by God to execute wrath on them that doe euill.

Seneca de clementia.

6. They must be more inclined to clemency than to cruelty: for Cruelty (saith Seneca) is a vice not of man, but of beasts, neither is there any greater enemy thā cruelty unto quietnesse. In a word, let Magistrates learne the practice of Quietnesse out of that golden Table of Ptolomy Arsacides, which the Emperour Marcus Aurelius found at Thebes, which for the worthinesse thereof that worthy Emperours caused every night to be laid at his beds head, and at his death gave it as a singular treasure to his sonne Commodus. The Table was written in Greeke characters, and contained

tained in it these protestations:  
 I never exalted the proud rich man;  
 neither hated the poore iust man: I  
 never denied justice to the poore for  
 his poverty, neither pardoned the  
 wealthy for his riches: I never gave  
 reward for affection, nor punishment  
 upon passion: I never suffered evill  
 to escape unpunished, neither good-  
 nesse unrewarded: I never denied  
 justice to him that asked it, neither  
 mercy to him that deserved it; I  
 never punished in anger, nor promi-  
 sed in mirth: I never did evill upon  
 malice, neither good for covetous-  
 nesse: I never opened my gate to the  
 flatterer, nor mine eare to the backe-  
 biter: I alwayes sought to be beloved  
 of the good, & feared of the wicked:  
 I alwayes favoured the poore that  
 was able to doe little, and God, who  
 was able to doe much, alwayes fa-  
 voured me.

For the Subjects practice of  
 quietnesse, it is at large prescri-  
 bed by the Apostle Paul, Tit. 3.  
 1. 2. Put them in minde to be sub-

H 2

jett

The Sub-  
 jects pra-  
 ctice of  
 quietnesse  
 Tit. 3. 1. 2.

Parus in  
Rom. 13.

1 Pet. 1. 17

August. in  
Psa. 82. 6

Exo. 22. 28

The 2nd  
1st of 2nd  
1st of 2nd  
1st of 2nd  
1st of 2nd

ject to principalities and powers, to  
obey Magistrates, to bee ready in  
every good worke, to speake euill of  
no man, to be no brawlers, but gentle  
shewing all meeknesse to all men.  
Parus hath observed six princi-  
pall duties which subiects owe  
unto the Magistrate, for the bet-  
ter performance of this practice  
of Quienesse. 1. Honour and Reuerence.

1. Honour and Reuerence.  
Feare God, honour the King, 1 Pet.  
2. 17. The King. (saith S. Augu-  
stine) beareth the image of God,  
and so doe all subordinate Magi-  
strates. I haue said ye are gods,  
therefore they are to be honoured,  
therefore they are to be reuerenced.  
Hee that despiseth them, despiseth  
God in them. And therefore the  
Lord doth expressly forbid all un-  
reverent thoughts and speeches  
against them: Thou shalt not  
speake euill of the Iudge, neither  
shalt thou speake euill of the Ruler  
of the people. 1. of the Apo-  
stles. Subjection and obedience.

Let every soule bee subject to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: Whosoever therefore resisteth the Magistrate, resisteth the ordinance of God: and they that resist, shall receive unto themselves damnation. But what if he be an evill Magistrate? The wickednesse of the Magistrate doth not deprive him of his right to command, neither doth it exempt the Subject from his duty to obey: we must bee subject not onely to the good, but also to the evill and froward, 1. Pet. 2. 13. But what if their commandement be directly against Gods commandement: We must rather obey God than man. What? may we resist in such a case? No, but as Ambrose teacheth us, in such a case we may refuse the doing of the fact, not the submitting of our selves to the penalty; wee may murmur, not move rebellion; we may intreat, but not fight: we must offer our allage-

H 3

ance,

Ro. 13, 1, 2

1 Pet. 2. 13

Acts. 4. 9

Ambros.  
orat. in  
Auxent.



1. I. 1. 0. H

ance, though wee dare not yeeld to wicked performance.

Mat. 22. 21

3. Maintenance: Give unto Caesar the things that are Caesars, Mat.

Rom. 13. 6

22. 21. Give to all men their due, tribute to whom tribute belongs, custome to whom custome belongeth, Rom. 13. 6.

2. Sam. 15.

21.

4. Assistance: It is his fidelity to David must bee our president for faithfull assistance unto our gouernours: In what place my Lord the King shall be, whether in life or death, even there will thy servant be, 2. Sam. 15. 21.

Gen. 9. 22

23.

5. Charity: in covering and extenuating the faults of our gouernours: good Shems and Iaphets will cover the nakednesse of their fathers, unquiet Chams will bee blazing of the same abroad unto their disgrace.

1. Tim. 2. 1

6. Prayer: Pray for them that are in authoritey, that wee may live a peaceable and quiet life vnder them: and this prayer for Magistrates is so excellent a meanes

to

to preserve *Quietnesse*, that the Emperour *Constantinus*, father of the great *Constantine*, was wont to say, that *Nothing* did more preserve him and his Subjects quietnesse one with another, than their daily prayers one for another.

Euseb. in  
vit. Con-  
stant. lib. I.  
& lib. 4

CHAP. XIV.

*Quietnesse* betweene the Pastor and the People.

AS there ought to be *Quietnesse* in the common-wealth betweene the *Magistrate* and the *Subject*, so ought there to be *Quietnesse* betweene the *Pastor* and *People* in the Church: for every *Congregation* is a little *Common-wealth* within it selfe; & there is such affinity betweene the *Pastor* and the *People*, as betweene the *Parent* and the *Children*, betweene the *Shepherd* and the *Flocke*, betweene the

*Quietnesse* betweene the Pastor and people.

1 Cor. 4. 15

Ag. 29. 28

H 4 Household

Luk. 12. 42

11. 93. 23

11. 93. 23

11. 93. 23

11. 93. 23

Cor. 1. 14

Phil. 4. 1.

The Pa-  
stors pra-  
ctice of  
quietnesse

Tit. 2. 7.

Mark. 9. 50

Isay 52. 7.

2 Cor. 5. 18

11. 93. 23

11. 93. 23

*Household* and the *Steward* of the house. If therefore *Quietnesse* bee so necessary in these latter, much more necessary is it for the former. The *Pastor* or *Minister* is called *The glory of the people*; and the *People* againe are called *The joy and glory of their Pastor*: *Concord* and *Quietnesse* are the joy and glory both of *People* and *Pastor*; and therefore both of them must labour to maintain peace; both must practice *Quietnesse*.

And first to beginne with the *Pastor*, because he ought to bee an example unto his flocke; it doth much concerne him to *study to be quiet*; He is *The sonne of peace*, therefore hee must *love peace*; hee is the *Messenger of peace*, therefore he must *speake peace*; he is the *Minister of Reconciliation*, therefore he must be carefull to follow peace, and to practice quietnesse in his conversation. I shall not need to presse the

the equity and necessity of this duty of *Quietnesse* to the *Pastors* practice, because every one, (even the most unquiet *Belialist* in his Parish) will bee ready to reade this Lecture unto him, and to cast it in his teeth, that hee ought to be a quiet man.

But what *Quietnesse* is that which most commonly the common people doe affect or expect from the *Ministry*? If their *Pastor* doe not trouble them (so they deeme it) with much preaching, if hee let them alone in their sinnes, and not speake against their vanities, but temporize, and soothe them up in their sinfull humours, O such a *Pastor* is a quiet man, a peaceable Priest, a right Churchman, a Chaplaine for their turne; but if he bee a *Pastor* which hath respect unto his conscience in his calling, if he preach the word in season and out of season, if he reprove sin, withstand vanities, and labour in his

2. King. 18.

In vulgar estimation

Ezech. 13.

19.

2. Tim. 4.

1, 2, 3.



1 King. 18

17.

Gen. 49

14, 15

1 King. 22

24

Iudge. 17

11, 12

2 Tim. 4. 5

2 Tim. 5

17.

Act. 10. 27.

Gal. 6. 6.

place to beat downe ungodli-  
nesse, let his habit be never so  
conformable, his conversation  
never so commendable, and his  
practice never so peaceable, yet  
he shall be reputed an unquiet  
man, and (as *Ahab* thought of  
*Elias*) a troubler of *Israel*. If hee  
will not couch downe with *Isaac*,  
nor flatter with *Zidkia*, nor  
yeeld to every base reckoning,  
like the *Levite* of *Berchem* *Judah*,  
but doing the worke of an *Euange-  
list*, looke for the single honour (at  
least) of an *Euangelist*, and im-  
parting the whole counsell of God,  
require a part (at least) of his al-  
lotted portion, if he will not give  
way to every sacrilegious devour-  
ing of holy things, he is tradu-  
ced as an enemy unto *Quiet-  
nesse*, a man of a turbulent spirit, a  
proud Prelate, a Coverous Cai-  
tife, a man of contention.

I cannot (I would I iustly  
could) acquitt the Tribe of *Levi*  
from all unquiet persons. Among  
the

the many Pastors of our Israel; some no doubt there are, who doe deserve this sharpe taxation. Some would bee *quiet* but cannot; some may be *quiet* but will not; some are too *quiet*; some too *unquiet*; too *quiet* in the pulpit, too *unquiet* in practice: greedinesse in exactions, factious oppositions, fiery reprehensions, needlesse oppositions, and such like; are no wayes to bee approved; but by all means to be avoyded: for the avoyding whereof, and for the better performance of the practice of quietnesse, the Booke of God doth prescribe unto all faithfull Pastors these directions.

1. For the discharge of their calling, let them bee carefull to doe the worke of an Evangelist, preach the word, be instant in season and out of season; let them take heed to themselves and to the flocke over which the holy Ghost hath made them overseers.

2 Tim 4.5.  
Ibid. ver. 1.

Act. 20. 28.

2. For

1. Tim. 2

15, 16.

2 Tim. 6. 4.

2. Tim. 1.

13.

2. For their *Doctrine*; let them study to approve themselves unto God, workmen that need not to be ashamed, rightly dividing the word of truth; But let them shunne prophane and vaine bablings, together with vaine questions and strife abound words, whereof commeth envy, strife, railings, evill surmising, &c And let them keepe the forme of wholesome words in faith and love.

1 Thes. 2.

10.

3. For their *Application*; let it not be done in malice, but in love, not with bitternesse, but with mildnesse, according to that example of the Apostle, 1. Thess. 2. 10. You know how wee have exhorted, and comforted, and admonished every one of you, even as a father doth his children.

1. Tim. 3.

1, 3, 4.

Tit. 1. 6,

7, 8.

4. For their *Conversation*; let them remember to observe and practice that which the Apostle requireth; let them be blamelesse, vigilant, sober, modest, hospitable, just, holy, temperate, not selfe-willed, not soone angry, not given to wine,

wine, no striker, not given to filthy  
lucre, not blawlers, nor covetous,  
but lovers of good men, patient, and  
such as can rule his owne house  
well, having their children in sub-  
jection with all gravity.

5. For their Cohabitation; let  
it bee familiar, but not popular;  
Follow charity and peace with them  
that call on the Lord out of a pure  
heart, not as Lords over Gods heri-  
tage, but examples to the flocke; to  
the weak they must bee as weak,  
that they may gaine the weak, and  
be made all things to all men, that  
so by all meanes they may save some.

6. For their Resolution; they  
must thus resolve with them-  
selves, In all things to approve  
themselves as the Ministers of God;  
in much patience, in afflictions, in  
necessities, in distresses, in stripes, in  
imprisonments, in tempts, in la-  
bours, in watchings, in fastings, by  
purenesse, by knowledge, by long suf-  
fering, by kindnesse, by love unfa-  
ined, by the word of truth, by the  
power

2. Tim. 2.

22.

1 Pet. 5. 3.

1. Cor. 9. 22

1 Cor. 6. 4,

5, 6, 7, 8, 9,

10.



power of God, by the armour of righteousness on the right hand, & on the left, by honour & dishonour, by evill report and good report.

The peoples practise of quietnesse with their Pastor.

Having taught the Pastor quietnesse, it now remaineth that the people likewise bee taught this lesson, to be like affectioned unto their Pastor: A lesson needfull to be taught unto them; for commonly they are most averse from it, and being many against one, many times make it their chiefest glory to vex and disquiet their Pastor. The meekest *Moses* wanteth not a *Jannes* and *Jambres* in his owne Parish to resist him: The most innocent *Elias* wanteth not a *Alexabel* to hunt him: The most painfull *Paul* wanted not an *Hymeneus* and *Alexander* to disquiet him: And the most reverend *Athanasius* shall be sure to have some bold spirited Schismaticke to traduce him and maligne him. Therefore this lesson of *Quietnesse* is a Lec-

ture

Exo. 7. 11

1 Tim. 3. 8

1 Kin. 10. 2

1 Tim. 10. 2

Socrat. hist.

eccles. 1. 1

cap. 20.

ture fit for all our congregations: that the people *study to be quiet* with their Pastor, and that so much the rather, foras much as in their Pastors quietnesse doth consist their owne quietnesse, their Pastors griefe is their owne hurt, and whosoever shall set himselfe against his Pastor, to vex, trouble or dilquie him, the Lord doth reckon that *injury to be done against himselfe.*

Heb. 13. 17

Luke 10. 16

Directiōs  
to the pra-  
ctice of it.

And that the People may the better practise this, let them observe and put in practice these few directions.

1. Let them duly respect and reverence their Pastor; *I beseech you brethren, know them that labour among you, and that are over you in the Lord, and I admonish you that you have them in singular love for their workes sake.*

2. Thess. 5. 12

2. Let them submit themselves with all holy obedience to his doctrine and discipline: *Obey them that have the oversight of*

Heb. 13. 17

Gal. 6. 6.

you, and submit your selves unto  
them, for they watch for your souls  
as they who must give account for  
you.

They must yeeld unto him  
willingly and truly his allotted  
maintenance. Let him that is  
taught in the word make him who  
hath taught him partaker of all his  
goods.

Rom. 16. 4

4. They must take their Pa-  
stors part, and defend him against  
all wrongs and injuries offered  
unto him, according as the A-  
postle speaketh in the commen-  
dation of Aquilla and Priscilla,  
that for his life they were content  
to lay downe their owne neckes, for  
which they deserved praise; not  
onely of him, but also of all the  
Churches.

5. They must be content to  
beare with his infirmities, consi-  
dering the frailties of humane  
nature, the multiplicity of la-  
bours, and manifold grievances  
which are incident unto their  
callings,

callings, and offered unto their persons.

6. They must pray for him, both for his calling, *that the doore of utterance may be opened unto him to speake the mystery of Christ as hee ought to speake:* and for his prosperity, *Blesse, O Lord, his substance, as it is said of Leui, Deut.*

Coloss. 4.3

Deut. 33.11

33. 11. and for his peace and quietnesse, *Brethren* (saith the Apostle unto the Thessalonians, in the behalfe of himselfe, and the rest of those who preached the Gospell unto them.) *Pray for us, that the word of the Lord may have free course, and that wee may be delivered from unreasonable and euill men.*

2 Thel. 3.2

CHAP.



## CHAP. XV.

*Quietnesse between Neighbour & Neighbour.*

Neigh-  
borly Qui-  
etnesse,  
wherein it  
consisteth.

**Q**uietnesse betweene Neigh-  
bour and Neighbour is that  
peaceable unity and concord  
which one neighbour ought to  
have with another : which doth  
herein shew it selfe, when neigh-  
bour and neighbour doe friendly  
accord together ; when the poore  
doe not envie the rich, nor the  
rich despise the poore ; nor the  
mighty oppresse the meane, nor  
the meane sort oppugne the migh-  
tie, nor the superiour disdain his  
inferiour, nor the inferiour set light  
by his superiour : but every one  
in his place doth labour to pre-  
serve the peace, quietnesse, and  
prosperity of his neighbour.

The ne-  
cessity of  
it.

This neighbourly quietnesse is so  
necessary, that without it there  
can

can be no true vicinity. Vnquietnesse among Neighbours is like a raging fire; according to the prophesie of Iotham the sonne of Ierubbaal; *A fire shall come from Abimelech which shall devour the men of Shechem and the house of Millo, and a fire shall come from Shechem and the house of Millo to devour Abimelech*: which fire was that civill dissention where by they were destroyed one by another. And as *Abimelech* in the same history, when hee had destroyed the City of the *Shechemites*, did sow it with salt to make it for ever unfruitfull. So division among Neighbours is like to the sowing of salt, causing barrennesse of all goodnesse, where there is that unquiet unneighbourlinesse. Contrariwise, where concord and quietnesse is among Neighbours, there (as *Esay* speaketh) *The hatred of Ephraim shall depart, Ephraim shall not envy Iudah, nor Iudah vex Ephraim*: that is,

Judg 9.20

Ibid, v. 45.

Isay 11. 23

Ps. 144. 13  
Psal. 122. 3

Psal. 133. 3

Directions  
for it.

1 Cor. 7. 20

Gal. 5. 13.

is, there shall be no variance, no discord, no contention, no complaining in the streets. But as Jerusalem, was a City compact within it selfe, so that Neighbourhood shall be at unity within it selfe, and shall be sure to prosper with that blessing which the Psalmist speaketh of, *There the Lord commandeth the blessing, even life for evermore.*

Particular instructions for the preservation of this neighbourly Quiennesse wee shall more fully take notice of in their proper place, briefly and by the way observe these few particular directions for this present purpose.

1. Let every man walke conscionably in his calling: *Let every man* (saith the Apostle) *abide in that calling wherein he is called.*

2. Let every one doe service one to another by love, & seeke to procure the publique good, and please all men in all things, *not*

*seeking*

seeking his owne profit, but the profit of many. V X . C H A P .

3 Let nothing be done through strife or vaine glory, but be kindly affectioned with brotherly love, in honour preferring one another; rejoyce with them that rejoyce, weepe with them that weepe, be of the same minde one toward another. Mind not high things, be not wise in your owne conceits. Recompence to no man euill for euill. Procure things honest in the sight of all men. If it be possible, so much as in you lyeth, liue peaceably with all men.

Psal. 120.  
9, 10.

1. Cor. 10.  
33.  
Phil. 2. 3.

Rō. 12. 10.

15.

16.

17.

18.

C H A P .



## CHAP. XVII.

*An anticipation of those objections  
which may bee alledged against  
the practice of Quietnesse.*

**B**Efore I proceed to the enlarging of those generall rules which are to be prescribed to the practice of *Quietnesse*, it will not seeme either unreasonable for this place, or impertinent unto this Treatise, to meet with those objections which might bee alledged against the former admonitions unto this practice of *Quietnesse*. And herein not to entangle my selfe in a labyrinth of cavills, or intricate dispute; There are two prime objections which by way of anticipation are here to be prevented. The one, that this practice of *Quietnesse* (if we take it generally) is *impossible*; The other, that

that it is *unlawfull* *Impossible*, for wee cannot possibly have peace with all men: *unlawfull*, for wee may not, with a good conscience have peace with all matters. To both these objections that place of the Apostle which is so often alledged in this Treatise, may yeeld sufficient satisfaction, *If it be possible, as much as in you lyeth, live peaceably with all men.*

Vnto the former objection we answer from hence, that indeed it is a matter very difficult to preserve *Quietnesse*, and beyond hope to have a generall, continuall, and constant *Quietnesse*. For the Devill is such a busie disquieter, and hee hath so many plotting instruments to stirre up unquietnesse, and there be many men with whom wee daily doe converse, so dogged and devoted to unquietnesse, that although a man study never so much to live in quiet, yet many times he may take up *Dauids* com-

Rom. 12.

19.

Psal. 120.  
5, 6, 7.

1. 1. 1. 1.  
Zach. 3. 19  
Psal. 120 7

Pf. 39. 4.  
Rō. 14. 19.  
Luke 10. 5.  
Psal. 39. 1

complaint, *Woe is mee that I sojourn in Mesech, and dwell in the tents of Kedar: My soule hath long dwelt with him that hateth peace.* But what then? we are to labour for it as much as it is possible: how farre is it possible to preserve peace and quietnesse? Surely thus farre, it is possible to love peace and quietnesse with all men: It is possible to desire peace and quietnesse with all men: It is possible to seeke peace, and to endeavour after quietnesse: it is possible to offer peace: it is possible for our selves in our selves to keepe peace. Thus farre it is possible to practice quietnesse, and so farre it is our duty to practise it, as possible it may be practised by us: if we cannot get it, yet let us seeke it, if wee cannot get it as wee would, yet let us endeavour after it as much as we may: As much as in us lyeth, let there bee no defect in us, no neglect of our duty, no ceasing from our paines,

no occasion from us to the contrary ; But let us doe that which is our part to doe, let us try all good wayes, use all good means, endeavour towards it with all our might ; And if for all this we cannot possibly gaine peace with men, yet wee shall be sure to get praise with God ; though here peace fly from us, in the end we shall goe to peace.

To the latter objection of the unlawfulnessse of all peace and quietnesse with all men ; it cannot be denyed, that *there is no peace unto the wicked* : the true Israelite may not make peace with the idolatrous Edomite : unlesse Iehorams heart be upright with Iehou, he dares not promise him any peace or quietnesse. And we are commanded to withdraw ourselves from those who walke inordinately. What then? All this may be done when wee love the men and hate the vices, when we suffer them to have no quietnesse in their sinnes, and yet

I

live

Isay 48.12

Deut. 23.6

2 King. 10

15

1 Thes 3.6



1 Cor. 5. 10

*Malorum  
consortia  
fugere debe-  
mus quoad  
privatam  
consuetudi-  
nem, non  
quoad pub-  
licam con-  
versationē,  
corde non  
corpore.*

*Amb. offic.*

*L. 1. c. 20.*

*Levit. 19.*

*17.*

*Ps. 97. 10.*

live quietly and offer quietnesse to themselves. *He that will wholly abandon the company of them that are evill, must (as the Apostle spea- keth) get himselfe out of the world:* And therefore *S. Ambrose* saith fitly to this purpose, *Wee ought to flee the company of wicked men in respect of private fellowship, & not in respect of publike communion, and that rather with our hearts and af- fections, than with our bodies and outward actions.* We may not hate our brother but love him, yet if we love the Lord wee must hate that which is evill : we may have no peace with their manners, yet we must live peaceably with the men : Thus then in a word, out of these words of the Apostle the controversie may be decided : *If it be possible, so farre forth as may stand with our faith and profes- sion, as much as lyeth in you, let us doe our part, and performe our best endeavour, live peaceably: if we cannot have peace, yet let*

live peaceably with all men, with the bad to reform them, with the good to conforme our selves unto them, with our enemies to win them, with our friends to keepe them.

# CHAP. XVII.

Generall directions towards the Practice of Quietnesse, and first for our affection toward it.

**H**AVING let downe the nature of *Quietnesse*, and the particular both *subjects* and *objects* about which it is to be employed, it now remaineth that we take notice of those rules and meanes, instructions and directions, which may fit and further us for the practice of *Quietnesse*. These rules or directions, (for methods sake) may be thus delivered: They are either such as concerne

1. Our affection to *Quietnesse*.

I 2

2. Our

The affection of a Christian towards quietnesse

A love or well liking of it.

Zach. 8. 19

Col. 4. 15.

Psal. 119.

164

## 2. Our disposition to this Practice.

First, for our affection towards *Quietnesse*: not to lengthen this discourse with any idle Tautologie of what already hath beene delivered, or with prolix description of what might herebee interposed. First, let it be observed, that as in every art or action, whatsoever a man would effect with commendation, hee must first affect it in his estimation; so in this practice of *Quietnesse*, hee who would have it in action, must first embrace it in affection: for which affection observe this short direction.

Whosoever would practice *Quietnesse*, he must first be possessed with a singular love and liking of it: so Zach. 8. 19: *Love the truth and peace*: so Coloss. 3. 15. *Let peace (or quietnesse) be the very joy of your hearts*: and Psal. 119. 164. *There is much peace to them that love it*. There must be a love

love of Quietnesse, a delight in it, a making much of it. Love to a thing doth quicken a man to the practice of it; love maketh any lesson easie, any labour light; love overcommeth any difficulties, over-leapeth any stumbling blockes, over-ruleth any unruly passions: *Love suffereth long, love is kinde, love envieth not, love doth not behave it selfe unseemly.* Therefore if wee would study to bee quiet, we must love to be quiet, if we would follow the practice of it in our conversation, we must love the worth of it in our affection.

Neither is it enough for us to love quietnesse, and to like of it, (for so the most unquiet and turbulent spirit may sometimes approve of it) but we must *heartily long after Quietnesse*, if we would truly and sincerely study to bee quiet, wee must *long after peace and quietnesse as the Hart doth pant after long after the water-brooks:*

1 Cor. 13.  
4, 5.

2  
A longing  
after it.

Psal. 42. 6.



Psa. 34. 14

2 Tim. 2. 22

Psal. 110. 7

Mar. 13. 44

46

Chrysostome.

3  
Prayer  
for it.

We must *seeke peace and ensue it*:  
Wee must *strive for it*: Davids  
motto must bee ours, *I am for  
peace*. Quietnesse is like that pre-  
cious treasure and peerlesse pearle  
mentioned *Math. 13. 44.* which  
when a man hath found and rightly  
valued, he so longeth after it, that  
he is content to part with all things  
else to purchase it. To which par-  
pose take notice of this golden  
sentence of the golden mouth'd  
Father Chrysostome: *Didst thou  
know (saith he) the worth of Qui-  
etnesse, or consider the sweetnesse of  
it, thou wouldest sell all that thou  
hast to buy it: were it present, thou  
wouldest welcome it, were it absent,  
thou wouldest make search after it,  
were it lost, thou wouldest never  
leave untill thou hadst recovered  
it, were it to be bought, thou  
wouldest thinke no silver or gold too  
much to procure it.*

The fervency of our love to-  
wards Quietnesse, and the ear-  
nestnesse of our longing after it,  
will

will appeare by another duty in this case requisite unto it, and that is Prayer for it. We are commanded to pray for our owne peace, and also for others peace, and also for all things else beside peace: *Be carefull for nothing, but diligent in prayer, Phil. 4. 6. Is any one afflicted? let him pray, Iames 5. 13.*

Philip. 4. 6  
Iam. 5. 13

Lastly, as there must be a love and longing after peace, and prayer for it, so there ought to bee an earnest care and endeavour in us to keepe and preserve *Quietnes*: *Endeavour to keepe the unity of the Spirit in the bond of peace, Eph. 4. 3.* To this end we must meditate upon those things which appertaine to peace, and give our selves wholly to the practice thereof, that our profiting may appeare to all. And further we must slye those foolish and hurtfull lusts which hinder *Quietnesse*. What those evils are which we must to this end avoid, wee shall see in the sequell of this

4  
An earnest  
care and  
desire to  
keepe it.  
Eph. 4. 3.

1 Tim. 4. 11

1 Tim. 6. 11

Treatise in their proper place:  
In the meane while let us take  
notice of those particular duties  
and speciall caveats which may  
further us in this practice of  
Quietnesse.

### CHAP. XVIII.

*Directiōs for our outward disposi-  
tion unto Quietnesse, in our be-  
haviour towards others.*

**F**ROM the affection of the heart  
we are now to proceed to the  
outward disposition unto quietnes,  
which is the wise and discreet  
carriage of the whole man unto  
the practice of Quietnesse. This  
disposition of the whole man unto  
Quietnesse may bee considered in  
a twofold object:

1. In mans behaviour to. *God.*
2. In mans behaviour towards  
man:

Of the first of these, how a man may have peace towards God, and be found of him in peace, hath beene already declared in its proper place. We are now in a discourse of outward peace with men, and therefore are principally herein to enquire how we are to demean our selves to get and to preserve this quietnesse with them. For the better rectifying of our selves herein, wee are to consider that there is a twofold way to quietnesse.

1. *Active*, by doing.

2. *Passive*, by suffering.

First, wee will take notice of *Active Quietnesse*, how we may demean our selves quietly and peaceably with others, not to hinder either theirs or our owne quietnesse by our actions. To this end wee may observe this threefold caveat;

1. For our *Gesture*.

2. For our *Words*.

3. For our *Workes*.

Rom. 5.1

1 Pet. 3.14.

Active  
quietnesse

1. In our  
gesture.



Gen. 4.6  
Gen. 21.9  
Mat. 27.39

Mat. 5.22.

Gen. 4.6  
Gen. 21.9  
Mat. 27.39

Eph 4.32

And first for our very *gesture*, we must have a speciall care over it if we would practice *Quietnes*: for though other things be silent, yet our very *gesture* may bewray our owne *unquietnesse*, and disquiet others, as we may see in *Cain*, Gen. 4. 6 in *Ismael*, Gen. 21.9 in the *ewes*, *Matth.* 27.39. Hence it is that our blessed Saviour doth so sharply censure all uncivill gesture, *Matth.* 5. 22. *Whosoever saith to his brother, Racha,* (which word, according to the generall opinion of Interpreters, doth rather import a shew of indignation, and a contemptuous gesture, rather than any contemptuous word) *shall be worthy to be punished by the Council.* Therefore it standeth us in hand to make conscience of every *gesture* of our body, lest thereby wee shew cōtempt or anger towards our brethren, and cause *unquietnesse* either to them or to our selves. *Be ye courteous one to another,*

nother, saith the Apostle, *Ephes.*  
 4.32. And againe, *Tit.* 3. 2. Put  
 them in remembrance that they bee  
 meekes, soft or gentle, shewing all  
 meeknesse to all men. This milde  
 gesture will shew it selfe, 1. in  
 conversing amiably, 2. in saluting  
 courteously, 3. in giving reve-  
 rence to every man respectively.  
 What quietnesse did *Abraham*  
 gaine with the *Hethites* by his  
 milde and courteous gesture?  
 How did *Abstem* with kinde  
 courtesies steale the hearts of the  
 men of *Israel*? On the contrary,  
 what great unquietnesse did  
 there befall *Ismael*, by reason of  
 his uncivill carriage? Many such  
*Ismaels* we have in these dayes,  
 rough *Satyres* like *Esau*; sterne  
 Sirs like *Rehoboam*, dogged male-  
 contents like *Cain*, *Cynicke Stoicks*  
 like *Timon* of *Athens*, *Misanthro-*  
*pors*, men-haters, whose very coun-  
 tenance is like a *Gorgon* and *Me-*  
*dusa*, whose fowre lookes and  
 uncivill gesture doe turne milke  
 mildnesse

*Tit.* 3. 2

*Gen.* 23. 7  
23

2 *Sam.* 15.  
6.

*Gen.* 16.  
12

*Ge.* 27. 17  
1 *King.* 12.  
14.  
*Gen.* 4. 6.

mildnesse into fowrenesse and  
unquietnesse. But thou, O man,  
or woman, whosoever thou art  
that fearest God and lovest qui-  
etnesse, beware of sternnesse and  
stately sullennesse; *Put on the*  
*bowels of kindnesse, humility and*  
*meeknesse.*

Col. 3. 12

2. In our  
words.

Iam. 3. 5.

Pro. 12. 18  
Ibid. 13.Prov. 18.  
6, 7.

Pro. 21. 13

In the next place, if we would  
practice quietnesse, we must take  
heed unto our *Words*, for there  
is nothing which doth more  
breed unquietnesse than unquiet  
words. *The tongue* (as S. James  
speaketh) *is but a little member,*  
*& yet it disquieteth the whole body,*  
*and setteth on fire the whole course*  
*of nature, it selfe being set on fire of*  
*hell.* And the Wile man saith:  
*there are words like the pricking of*  
*a sword.* And againe, *A man is*  
*snared by the transgression of his*  
*lips.* And againe, *A fooles lips en-*  
*ter into contention, and his mouth*  
*calleth for stroakes.* And againe,  
*Whoso keepeth his mouth, keepeth*  
*his saule from troubles.* Therefore

it

if thou be wise, if thou love quietnesse, if thou wouldest keepe thy selfe from trouble, have a care unto thy tongue. Resolve

Psal. 39.1

with *David*, *I will take heed to my wayes, that I offend not with my tongue.* Pray with *David*, *Set a watch, O Lord, before my mouth,*

Psa. 141.3

*and keepe the doore of my lips.* Let God rule the tongue, and then all will bee well. And that thou

Pro. 16.1

maist the better avoid the unquietnesse of the tongue, observe these cautions: 1. For the matter of thy speech, let it be justifiable, *Speake the truth, Zach. 8. 16*

Zach. 8.16

2. Let it be profitable; *The lips of the righteous know what is acceptable, Prov. 10.32.* 3. Let it bee

Pro. 10.32

seasonable; *A word fitly spoken is like apples of gold in silver pictures, Prov. 25.11.* Next for the manner

Pro. 25.11

of thy speech; let it be 1. honest, *Let all evill speaking bee put away from you, Eph. 4. 31.* 2. Modest,

Eph. 4.31

*Let no filthinesse nor foolish talking nor jesting, nor words not comely,*

Eph. 5.4

proceed



proceed out of your mouthes, Epheſ.  
 5. 4. 3. Mecke, both in ordina-  
 ry talke, Let your ſpeech be alwaies  
 with a grace, Coloff. 4. 6. and in  
 our anſwers; *A ſoft anſwer tur-*  
*neeth away wrath, but grievous*  
*words ſtirre up wrath, Prov. 15. 1.*  
 and in our reproofes, If any man  
 be overtakē in a fault, yee which are  
 ſpiritually reſtore ſuch a one in the  
 ſpirit of meekneſſe, Gal. 6. 1. Laſtly,  
 for the meaſure of thy ſpeech; 1.  
*Be ſlow to ſpeake, Lay thine hand*  
*upon thy mouth, Keepe it in as with*  
*a bridle. 2. Bee not too talkative,*  
*for, In the multitude of words there*  
*wanteth not ſinne, but hee that re-*  
*fraineth his lips is wiſe, Pro. 10. 19.*  
*A foolle powreth out all his winde,*  
*but a wiſe man keepeth it in, Prov.*  
*15. 1. 3. Bee not too haſty to*  
*ſpeake, for Hee who anſwereth a*  
*matter before he heare it, it is ſolty*  
*and ſhame unto him, Prov. 18. 13.*  
 Memorable is that ſaying which  
*Valerius Maximus* reporteth of  
*Xenocrates*, that he was wont to  
 ſay,

say, that it repented him many times that he had spoken, but it never repented him, that hee had held his peace.

Val. Max.

But what will it availe us to shew courtesie in our gesture, and to be quiet in words, if our deeds tend to unquietnesse? *Evill words corrupt good manners*, but wrongfull deeds do worke much more unquietnesse: therefore he who would practice quietnesse, must bee very wary of all his actions, and take heed unto all his waies. In which direction, that generall rule of *Nature* so pithily urged by our blessed Saviour, may be our best direction: *Whatsoever ye would that men should doe unto you, doe so unto them*. But because generall Axioms doe not so fully worke upon the conscience, as doe particular demonstrations; therefore wee will briefly take a view of this generall caveat in the particular actions of mens lives, which may be reduced un-

3. In our deeds.

I Cor. 15.  
33

Mat. 7. 12.

to

to these three heads :

1. *Actions distributive.*
2. *Actions commutative.*
3. *Actions conversative.*

*Actions distributive* doe consist in the distribution of *rewards* and *punishments*; in both which who-soever will practice quietnesse, must observe a *Geometricall* proportion according to mens deserts. For when *rewards* are distributed unrespectively, occasion is offered of murmure, grieve, and envie; & when *punishments* are inflicted undeservedly, a gap is opened to discontent, complaint, and mutiny; both which are enemies unto peace and quietnesse. Therefore hee who wold take away all occasions of unquietnesse in this kinde, must observe this Christian policy: For *Rewards*, let them be distributed, 1. *Iustly*; *Render to every one their due*, *Rom. 13. 7.* 2. *Fistly*; *Give to every one their portion in due season*, *Luke 12. 42.* 3. *Cheerfully*;

Rom. 13. 7

Luke 12. 42

fully; for God loveth a cheerefull  
giver, 1. Cor. 9. 7. Again, for Pu-  
nishments, let them be inflicted,  
1. Moderately, Bee not thou just  
over much, Eccles 7. 16. 2. Ad-  
visedly, Give not thine heart to all  
the words that men speake, lest thou  
beare thy servant cursing thee, Ec-  
cles. 7. 23. 3. Seasonably, Cha-  
sten whiles there is hope, Prov.  
19. 18.

1 Cor. 9. 7

Eccles. 7. 16

Ibid. 23

Prov. 19. 18

*Actions commutative* consist in  
mutuall trafficke and dealings  
betwixt man and man; wherein  
for the practice of *Quietnesse* an  
*Arithmetickall* proportion is to be  
observed in the equality and  
equity of our dealings; that rule  
of the Apostle taking place in  
every particular of this kinde,  
*Let no man oppresse or deceive his  
brother.* We may take notice of  
it in these particulars: 1. In *Buy-  
ing* and *Selling*; if we would pre-  
serve *Quietnesse*, we must looke  
that the commodities which we  
commute, be for *quality* saleable;  
we

1 Thes. 4. 6



Amos 8. 4

Lev. 19. 36

Amos 8. 5

Psal. 37. 21

Pro. 22. 7

Exod. 22.

14, 15

Pro. 11. 15

Eccles. 5. 2

1 Tim. 1. 19

Pro. 19. 14

we may not sell the refuse ; for quantity justifiable, Just ballances, true Waight, a true Ephah, a true Hin ; and for price tolerable ; we may not make the Ephah small, & the Shekell great, Againe, for borrowing & lending ; we must lend freely ; The righteous is mercifull and lendeth, Psalme 37. 21. Borrow sparingly ; The borrower is a servant to the lender, Pro. 22. 7 and pay truly ; If a man borrow of his neighbour, he must make it good, Exodus 22. 14. 15. and beware for whom we become surety ; for Hee that bateth suretyship is sure, Prov. 11. 15. Againe, for Covenants and Promises, we must keep these caveats : 1. Promise advisedly : Be not rash with thy mouth. 2. Covenant lawfully : Make not shipwracke of a good conscience. 3. Performe justly, for A man that boasteth and keepeth not his promise, is like clouds and winde without raine. Prov. 29. 14.

Actions conversative doe con-  
fist

sist in the ordering of our conversation ; wherein that wee may practise quietnesse , observe these caveats : 1. Live peaceably : *If it be possible , as much as in you lyeth , live peaceably with all men , Rom. 12. 18.* 2. Converse friendly : *Shew all meeknesse to all men , Tit. 3. 2.* 3. Avoid all occasions of offence : *Abstaine from the very appearance of evill , 1 Thess. 5. 22.* 4. Finally , *Whatsoever things are honest , whatsoever things are just ; whatsoever things are pure ; whatsoever things are lovely , whatsoever things are of a good report , if there be any vertue , if there be any praise , thinke on these things , and have a care to practice them , Philipp. 4. 8, 9.*

Ro. 12. 18

Tit. 3. 2

1 Thess. 5. 22

Phil. 4. 8. 9

CHAP

## CHAP. XIX.

*Directions for Passive Quietnesse  
in suffering wrongs: And first,  
against verball wrongs.*

Passive  
quietnesse

**H**AVING taken notice of those directions which might fit us for *Active Quietnesse* in the quiet and peaceable demeanour of our selves towards others; we are now to be directed concerning *Passive Quietnesse*, which consisteth in the quiet and patient suffering of wrongs and injuries when they are offered unto us. Now those wrongs and injuries are of two sorts:

1. *Verball*, in words.
2. *Reall*, in deeds.

Quiet-  
nesse a-  
gainst  
verball  
wrongs.

Concerning *Verball Wrongs*:  
It is the duty of every good Christian in patience to possesse his soule, and not to bee moved to unquietnesse by any reproch-  
full

full or injurious words : for so the Apostle doth advise them to approve themselves as the servants of Christ, through honour and dishonour, through evill report and good report, 2. Cor. 6.8. And to this end the same Apostle doth propose his own example, 1. Cor. 4.10. where he saith, Wee are made a gazing stocke to the world, to Angells, and to men ; we are reviled, and yet we blesse ; we are defamed, and yet we intreat. Which example if it be not sufficient for our president, the Apostle Peter proposeth another example, against which there can be no exception : Christ ( saith hee ) hath left us an example that wee should follow his steps who when he was reviled, reviled not againe ; when he suffered, threatned not, but committed himselfe to him who judgeth righteously.

Now whereas Verball wrongs are offered two manner of waies, 1. by contumelious and reproch-  
full

2. Cor. 6.8

1 Cor. 4. 10  
14, 15.

1 Pet. 2:21  
23

1. Against  
contume-  
lies.



Pro. 12. 18.

Num. 12. 3

full speeches : 2. by *slanders* and infamous reports ; we will take notice of both of these sorts severally , and of the remedies to be applied unto each of them , that we may live quietly. And first as concerning *Contumelies*. I cannot deny but that unto a *Naturall* man , reproches, mockes, taunts, reviling , and reprochful speeches are sore disquieters : *They are words which doe pricke like a sharpe sword*, and doe provoke the patience of many. But what then? *Grace* should oversway *Nature* : and we have worthy presidents, not onely in those who had received the light of grace , but also in them who had onely the light of nature , to this purpose. In the former kinde wee have example in *Moses*, who albeit he was often provoked, yet for his patience against those provocations, obtained the name of *the meekest man upon earth*. The like example wee have in *David*, when

when railing *Shimei* had with these bitter and reproachfull termes railed on him, *Come out thou bloody man, come out thou mā of Belial*; did *David* fret and fume? did he disquiet himselfe? No: but when as he might have avenged himselfe upon that reproachfull tongue, and was to this end by some of his followers mightily egged on, he made no other reply but this, *Let him alone*. In the latter kinde we have examples even amongst the Heathens themselves very memorable. It is reported of *Socrates*, that he tooke in good part the taunts and reproofes which the Poets and Players published against him. It is likewise reported of *Aristippus*, that being baited by a railing tongue, hee went his way as if he had not taken notice of it: and being further provoked by his insulting enemy, who followed after him clapping his hands and crying

2 Sam. 16. 7

*Seneca de Constant. cap. 18.*

*Lycosten. Apoth.*

*Sueton. in  
vita Caesaris  
August.*

*Sen. de Ira  
lib. 3. ca. 25*

ing, Tarry Aristippus, why dost thou haste away? made no other reply unto him but this; Therefore I goe away, because howsoever thou hast the power of speaking, yet I have not the power of hearing. Not much unlike was that reply of Augustus Caesar, to one who by reproachfull speeches had vilely abused him: If thou canst not bee master over thy tongue, yet will I be master over mine eares. The patience of Antigonus in this case is admirable, who being behinde a tapestry, and hearing two of his Souldiers bitterly to raile against him, softly pulled the tapestry aside, and shewed himselfe unto them, only thus gently checking them: Get somewhat further off, for feare lest the King heare you. The same prince upon a certaine time over-hearing some of his Souldiers scoffing and jesting upon his deformity, was no whit disquieted, but retorted upon the scoffers this witty

Plutarch.  
de Ira.

witty quip: I am glad (saith he)  
and conceive some hope of good luck,  
because I have Silenus in my Camp.  
The patience of Philip King of  
Macedon in this kinde is almost  
incredible, who when he had  
courteously given audience to  
the Athenian Embassadors, and  
the better to gratifie them, made  
this profer unto them; Tell me if  
I may doe any thing which may bee  
grateful to the Athenians: Demos-  
chares (who for the liberty and  
petulancy of his tongue was  
commonly called Parrhesiastes,) one  
of the Athenian Embassadors,  
undertooke the answer, and said,  
Goe hang thy selfe. They that stood  
about Philip, were highly dis-  
pleased at so inhumane an an-  
swer; whom Philip commanded  
to be silent, willing them to dis-  
misse that Therapist safe & sound;  
adding this speech unto the rest  
of those Embassadors: Tell the  
Athenians, that they are more proud  
that speak thus, than they that heare  
K them



*them spoken without revenge. O*  
*admirable patience of a Prince,*  
*of a Conqueror, of an Heathen*  
*man! And now who art thou*  
*that dost finde thy selfe so much*  
*disquieted at a few foolish*  
*words? Doth it hurt thy flesh?*  
*doth it prejudice thy health?*  
*No surely, unlesse by thine owne*  
*unquietnesse thou dost this thy*  
*selfe Are they mocks and scoffes*  
*which doe disquiet thee? They*  
*doe more hurt them than thee.*  
*Are they bitter invectives, re-*  
*proaches, and railing speeches*  
*which are uttered against thee?*  
*What wise man will grieve at*  
*every barking of a dogge? Ex-*  
*cellent is the direction of that*  
*divine Philosopher Seneca to this*  
*purpose, whose advice I will here*  
*recite in his owne words: Let*  
*every man, as often as he is provoked*  
*by reproachfull speeches, say thus*  
*unto himselfe, Am I more power-*  
*full than Philip? yet hee patiently*  
*suffered disgraces without revon-*  
*ging*

*Senec. de*  
*Ira. l. 3. cap.*  
*24.*

ging them. Can I doe more than Augustus Cesar, who taxed the whole world, yet could not he escape the taxing of the tongue. Who am I, that no man dare offend mine eares? Many have pardoned blowes, shall not I words? Let age excuse a childe, her sexe a woman, liberty a stranger, familiarity a domestick. Is this the first time he hath offended? Let us beshinke how often hee hath contented us. Hath hee often offended in that kinde? Let us endure that which wee have suffered long. Was he a friend? He did that which he pretended not. Was he an enemy? He did but what he was likely to doe. If he were a wise man, let us endure him: if a foole, let us pardon him. What could be spoken more divinely of a meere Philosopher? what more heavenly of an Heathen? Yet because we have a more sure word for our direction in the word of God, let us there-hence fetch our best directions for quietnesse against an

evill tongue : in which sacred Library wee shall finde against this malady a threefold remedy :

1. *A deafe eare* : 2. *a silent tongue* :

3. *a quiet heart*. For the first, we

have an example in *David*, who when his enemies did revile him and railed against him, sheweth what he himselfe did all this while: *I was* (saith he) *as a deafe*

*man that heard not*, *Psal. 38. 12. 13.*

For the second, wee have an example in *Saul*, *1. Sam. 10. 27.*

when being anoynted King over *Israel*, Some children of *Belial* scoffed at him, and spake reproachfull

speeches against him, the Text speaketh to his singular commendation, that *He held his peace*,

as if he had taken no notice of it.

For the third, the Apostle *Peter* telleth us, that a mecke spirit is in

the sight of God much set by. And this caveat is often in the Booke

of God repeated; *Say not in thine*

*boore, I will recompence evill for evill.*

*Psal. 38. 12*

*13*

*1. Sam. 10.*

*26, 27*

*1. Pet. 3. 4*

*Pro. 20. 2*

Now

2. Against  
slanders.

Now for the second sort of  
verball injuries, which doe con-  
sist in scandalls, slanders, and  
evill reports which are raised  
against us; I acknowledge like-  
wise that they are sore provokers  
unto unquietnesse: and mee  
thinkes I heare the complaint of  
parties in this case traduced, to  
this effect: *Alas, who can be quiet  
being thus defamed? Evill suspi-  
cions are raised up against me; mat-  
ters are laid unto my charge, where-  
of I am as innocent as the childe but  
this day borne; my good name, fame,  
honesty, and reputation is called into  
question, & can you blame me then  
if I am unquiet? Who can endure it?  
It toucheth my freehold: I had ra-  
ther have my life than my good name  
taken from me: For a good name is  
better than a precious oymment: A  
good name is to bee desired before  
riches, and loving favour above  
silver and gold. These and such  
like Apologies doe the most part  
make for their unquietnesse.*

Eccles. 7.1  
Pro. 22. 1



when they are provoked by slanderous speeches; and for these causes they suppose themselves to have sufficient warrant for their inquietnesse. But let mee reason the matter a little with them. Are these reports true which are raised against them? or are they of malice forged to deprave them? If they be true reports, they have the more cause to mourne, and to grieve, as suffering justly for their owne impiety: But if these accusations have no shadow of truth, but are either meere surmises, or forged cavillations, then why should it disquiet them? I know the common reply will be this: *If I were guilty of what I am accused, If I were faulty in that which is laid unto my charge, it would the lesse disquiet me, & the lesse grieve me.* Nay, but then thou hadst just cause of griefe; for the Apostle saith, *Let none of you suffer as an evill doer, or as a busy body;* but

1. Pet. 4.  
15, 16.

but if any mā suffer as a Christian,  
(that is without any just default  
or desert of his owne) let him not  
be ashamed, but let him glorifie God  
in this behalfe. Againe, our blef-  
fed Saviour doth give this com-  
fort in this case: *Blessed are yee*  
*when men shall revile you, and per-*  
*secute you, and shall say all manner*  
*of evill against you falsly. The lesse*  
*guilty, the lesse grieve: where*  
*there is no just accusation, there*  
*all unquiet perturbation is un-*  
*just. It is a kingly thing (saith a*  
*great King) to beare evill when*  
*thou doest well. Lying tongues*  
*are no corrasives: against all slan-*  
*ders, backbitings, and sinister*  
*reports, A good conscience is a con-*  
*tinuall feast. But yet, as I would*  
*not have a Christian to disquiet*  
*himselfe, so neither would I*  
*have him to be too secure in case*  
*of evill reports. There may be a*  
*precious antidote extracted out*  
*of this poyson, a soveraigne me-*  
*dicine out of this malady. Let a*

Mat. 5. 11.

Plutarch.  
in vita A-  
lexandri.

man then thus demean himselfe in the midst of evill reports:  
 1. Let him consider all his waies, and marke well whether he have not at one time or other given occasion to make way unto those sinister conceits: *If wee would avoid an evill name, we must (as the proverb goeth) avoid all things that cause the same.* 2. Let him suspect himselfe, and feare the omission of some good duties required, which by Gods just judgement may breed the imputation of those vices with which he is charged. *Evill reports (saith our worthy Greenham) must teach thee that although thou bee not so evill as men would make thee, yet thou art not so good as thou shouldst be.* 3. Let him looke carefully to his future conversation: *Have your conversation honest among the Gentiles, that whereas they speake against you as evill doers, they may by your good workes which they shal behold, glorifie God. For so it is the*

*Mr. Greenham in his Sermon of a good name.*

*1 Pet. 2, 12*

*the will of God, that by well doing  
ye may put to silence the ignorance  
of foolish men.*

1 Pet. 1. 15.

CHAP. XX.

*Directions for Quietnesse against  
reall wrongs. 1. Against the bo-  
dy. 2. Against the goods.*

**I**N the next place we are to  
learne the practice of *Quietnes*  
against *reall wrongs* and injuries  
when they are offered unto us :  
which kinde of wrongs may be  
reduced into these two rankes.

*Quiet-  
nesse a-  
gainst  
reall  
wronges.*

1. Wronges offered to our  
*body.*
2. Wronges offered to our  
*goods.*

For the first of these; In wrongs  
offered to the *body*; whether by  
blowes, stripes, bands, imprison-  
ment, or any other injury or in-  
jurious gesture offered to the  
body, it is the part of every good

In wrongs  
offered to  
the *body.*



Mat. 5. 39.

Ioh. 18. 23.

Matth. 26.  
51, 52.Objections  
in this  
case.

Christian to study to bee quiet. For so our blessed Saviour doth expressely command, *Mat. 5. 39. I say unto you, resist not evill, but whosoever shall strike thee on the right cheek, turne to him the other also.* By which phrased of speech he doth imply, that all his Disciples must with patience put up many blowes, strokes, & stripes, rather than infringe quietnesse: which precept as by his word he doth command, so by his owne example hee doth commended it unto us, for when he was smitten before the high Priest, he smote not againe; and when *Peter* drew out his sword in his defence to resist the officers which apprehended him in the garden, he spared not to give him for that fact a sharpe and severe reprehension.

I confesse that it is a very difficult thing for flesh and blood to be quiet in such a case: and mee thinkes I heare rebellious nature

nature reasoning thus : *What ? would you have me quiet being thus farre provoked ? Hee hath drawne my blood, feele the smart, he hath given the first blow, I cannot chuse but reply with the next : hee shall have as good as he brought : it were a disgrace to me to put up such apparant wrong, the world would condemne mee for a coward, I cannot forbear : An eye for an eye, and a tooth for a tooth.* But heare mee, my friend, where findest thou that revenge allowed ? Thou hast not learned it in Christs Schoole : where doth the Booke of God give way to quarrellings, fightings, and revengings ? who gave thee authority to revenge thy selfe ? Doth not God himselfe tell thee, *Vengeance is mine, I will repay it ?* But thou art provoked ? What then ? *Avenge not your selves, give place unto wrath.* But thou art challenged, and it is a disgrace unto thee to refuse a challenge : Know this, that true  
grace

Deu. 19. 18

Answered

Heb. 10. 30

Ro. 12. 19

grace and credit standeth more in obedience to God, than in foolish hazarding of life or limbs for a blast of vaine reputation among men. But what will you have me to doe (saith corrupted nature) in such a case? will you have me to stand stil like a block? will you have me to put up those blowes? that where the ready way to make me a common Ass, every one will be ready to ride upon my backe. Hearken unto Seneca his excellent counsel in this case: It is the part (saith he) of a silly and miserable man, to bite him that biteth him; to strive against our equals is a matter doubtful, against our superiours, it is surrie; against our inferiours, it is basenesse: the displeasure suddenly quaddeth, when as the one part forbeareth to contend: hath he stricken thee? flye backe; for in striking him againe, thou shalt give both occasion to strike often, and an excuse for striking.

Sen. de Ira  
lib. 2. ca. 34.

Directions  
for it.

And for the better direction  
unto

unto *Quietnesse* in such a case, it will not be amisse to put in practice these rules.

1. Not to seeme to take notice of those blowes or injuries which are offered unto us ; according to the example of *Cato*, whom when an inconsiderate fellow had stricken in the *Bath*, and afterwards knowing who he was submitted himselfe unto him asking pardon for his fault: *Cato* replied unto him, *I remember not that thou didst strike me.*

2. To put it by with a secret reproofe, rather than with a revengefull checke. As it is reported of the same *Cato*, whiles he was pleading a cause in the *Senate*, *Lentulus* a factious and seditious fellow, and his inveterate enemy, hawking up from the depth of his stomacke a thicke and filthy spittle, blew it right upon *Cato* his face, *Cato* wiping his face, put off that injury with this jest: *Truly Lentulus, I will*

*Seneca de  
Ira, lib. 1.  
c. 32.*

*Idem ibid.  
l. 3. c. 38.*



*Idem ibid*  
l. 3. c. 11

now maintaine it against all men, that they are deceived who say that thou hast no mouth. The like is reported of Socrates, that he having received a boxe on the eare, said nothing else but this, That it was a great fault, that men know not when they should come abroad with an helmet upon their heads.

Rom. 13. 4

3. If the wrong be more grievous, then to seeke the lawfull remedy of the Magistrate, for he is the Minister of God for thy good, and beareth the sword to execute vengeance upon evill doers.

Heb. 10. 30

4. Referre thy selfe unto God as the supream Iudge, whose right is to revenge all wrongs, and who hath faithfully promised, *Vengeance is mine, I will repay it.*

2

In wrongs  
offered to  
our goods.

The latter sort of these reall injuries are those wrongs and injuries which are offered unto our goods; wherein likewise every good Christian must bee of this Christian resolution, rather to

put

put up many wrongs, to suffer many losses, to sustaine many injuries, than to breed unquietnes: *If any man* (saith our blessed Saviour) *will sue thee at the Law, and take away thy coat, let him have thy cloke also*; And to this purpose the Apostle, 1 Cor. 6.7. *This is utterly a fault among you, because ye goe to law one with another; why doe ye not rather take wrong? why doe ye not rather suffer your selves to bee defrauded?* Strabo reporteth of the ancient Indians, that they would endure any thing, rather than enter into contentions. And Herodotus of the Persians, that they would rather depart from their owne right, than seeke to right themselves by litigious actions.

By how much the more lamentable are the contrary courses so usuall at this day among many who professe themselves to bee Christians? What unquiet suits, contentions, pleadings, and going

Mat. 1.40

1 Cor. 6.7

Strabo.

Herodotus.

The unquiet suits and contentions of our times.

Caesar Com-  
men' ar.

Plutarch.

going to law is there now adaies every where for very trifles? The least losse, the smallest trespassse is ready presently to make way to an action at the Law. Once it was counted ominous for a man to commence actions, and follow suits: but now he is no body that haunteth not the Courts of Iustice; neither is there any City, Towne, or Village, almost in a Country, wherein there is not a multiplicity of these contentions. When a Citizen of Rome made a motion to have the pleading place at Rome covered over with canvase, to keepe the heat of the Sun from the Pleadere and Clients heads; Cato that grave Censor replied; *I for my part (quoth hee) could rather wish that all the wayes to the pleading place were overlaid with cart-ropes, and the floore before the pleading place paved with sharpe flints, that the feet of them who take such pleasure in haunting the pleading place, might feelee*

feele so much paine in going thither,  
as their heads of the Sunne when  
they are present there. It were to  
be wished that *Catoes* wish might  
take place in our pleading places,  
that our litigious suit-followers  
might smart as well in their bo-  
dies for their paines in following  
frivolous suits, as they are sure to  
smart in their purses before the  
end of their suits; then should  
we have lesse lawing and more  
love, fewer quarrells, and more  
quietnesse. *Aeneas Silvius* ( af-  
terwards better knowne by the  
name of Pope *Pius*, though lesse  
pious after that hee undertooke  
that name ) had a pretty conceit  
to deterre men from going to  
Law one with another, by com-  
paring *Clients to Birds, Courts to*  
*the Field, Lawes to the Net, and*  
*Lawyers unto Fowlers.* Many a  
silly fowle and simple foole be-  
commeth a just prey through his  
own unquiet stirrings unto these  
cunning fowlers, who throughly  
plucke

Platina.



*Plutarch. in  
vita Lycorg.*

*Crates:*

*Pro. 20.3*

*1 Cor. 6.5*

plucke their feathers, and strip them naked, before they suffer them to get forth of their hands. Farre wiser were the *Lacedemonians*, who (as *Plutarch* reporteth) did usually end controversies betweene themselves, and not suffer themselves, to bee betrayed by others. It was good counsell which a grave Philosopher gave unto the Thebanes: *If (saith he) he which harme you be weaker than yourselves, pardon him; if more mighty, pardon your selves.* The Wiseman telleth us, that it is an honour to cease from strife. And the Apostle taxeth this common custome of going to law one with another as a shamefull thing, *I speake it (saith he) to your shame*: and hee goeth further, not onely imputing shame, but also folly unto those who are faulty in this kinde: *Is it so that there is not a wise man among you, no nor one that is able to judge betweene brethren?* And not this

this alone, but he wondereth at those who shall dare to adventure upon such contentious courses: *Dare any of you having matter against his brother, to goe to law one with another?*

Which place of the Apostle is not so to be wrested (nor my present discourse misapplied) as if all suits of law were simply condemned as unlawfull. The Scripture forbiddeth not mens going to law, but telleth them how they should goe to law: lawing is not evill if it be done lawfully, which it may be done with these caveats.

The remedy, and how men may goe to law one with another.

1. It must not bee for every trifle, or for every trespassse, but in matters of weight and importance. It is a shame to our Law, and a dishonour to our Lawyers, that men are suffered to trouble each other for triviall affaires and trifles, for recovery whereof many times, tenne times, yea twenty times as much is spent as the cause

cause is worth. It is a shame to our Nation that at every Assises there should be so many trifling *Nisi prius*, wherein the damage is little or nothing.

2. Going to Law must be the last refuge. Law is a kinde of warre : As therefore warre is the last meanes for the attaining of the publike peace, so should the Law bee the last meanes for the attaining of private peace. All meanes must first be tryed before we sue the Law ; and if none other meanes will serve, then this may lawfully have his course. It is a foule disorder in our Land, that men are sued when they would gladly compound ; when they would willingly satisfie by private order, they are compelled to answer to the Law ; yea, which is worse, the Law which should be the last, is not onely made the first meanes, but many times also a close & secret means: It stealeth upon men before they  
be

be aware , and heapeth charge where it might be avoided.

3. Law must bee prosecuted with mildnesse, not with extremity : *Let your moderation bee knowne to all men* In suing bands, and recovering of dammages ; a man must not alwayes lay upon his adversary the extremity , but he must moderate it with pitie:

Philip.4.5

*Mercy rejoyceth against judgment. And He shall have judgment without mercy, which sheweth no mercy.*

Iam.2. 13.

It is not a sufficient cloake to cover thy cruelty , that the Law doth afford thee this advantage: woe were it unto thee, if God should deale with thee according to extremity ; thou who daily pleadest for mercy , if thou wilt have mercy, shew mercy.

CHAP.



## CHAP. XXI.

*A view of the common motives to unquietnesse; and therein first of the principall cause, the Devill; his instruments, and the way to withstand him and them.*

Causes of  
unquiet-  
nesse.

**H**itherto wee have scene the practice of *Quietnesse* in the nature of it, and our disposition unto it: Now it remaineth that we take notice of those speciall lets and hinderances which most commonly doe keepe men from this quiet practice. And these (for methods sake) wee may reduce into two sorts.

1. The *Principall cause*.
2. The *Instrumentall cause*.

The prin-  
cipal cause  
the devill.  
Mat. 13.  
25, 28.

The *principall cause*, or rather *causer* of unquietnesse, is the *Devill*, that same enemy of mankinde, that *indēgē arspōw*, that *envious man*, who soweth tares of  
enmity

enmity and discord in the hearts of men : and the names which are in Gods Booke given unto him, doe intimate no lesse ; for he is called *Beelzebub*, which signifieth *A master of flyes*, because as flyes are busie buzzing about mens eares, so is he busie in buzzing unquietnesse into mens mindes. He is called *Sathan*, because he is the *Accuser* of men, accusing them to God, to men, and to themselves. He is called *The Tempter*, because he doth tempt and egge on one man against another. He is called *The great red Dragon*, because hee is full of wrath, and spitteth the poyson of it upon those who yeeld unto his unquiet motions. Neither is it marvell if this unquiet *Devill* bee so busie in seeking to disquiet men, seeing that he was not quiet in heaven, but *lost his first estate, and lost his first habitation*: and since the time that he himselfe fell from heaven, he rageth

Mat. 12. 24

Iob. 1. 6

Rev. 11. 10

Mat. 4. 2

Rev. 12. 10

Iude 6.

Luke 10. 18

2 Pet. 2.8

rageth and rangeth up and down here on earth *like a roaring Lion, seeking whom he may devour.* He

Gen. 30.1

is the grand Make-bate and master of mis-rule in the world: he it is who throweth a bone of variance betweene the Husband and the Wife, as he did between *Jacob and Rachel*; betweene Father and Sonne, as hee did betweene *David and Absalom*; betweene brother and brother, as he did betweene *Ioseph* and his brethren; betweene friend and friend, as he did betweene *Joab* and *Abner*; betweene neighbour and neighbour, as he did between *Abraham* and *Abimelech*.

2 Sam. 15

Gen. 37.

2 Sam. 3.

Gen. 30.

In a word, hee is that *Devil* which disturbs all things, making the Nations drunken with the cup of impatience and unquietnesse.

The devils  
leaps to  
moue un-  
quietnesse  
Luke 11.  
24, 25.

When this uncleane spirit hath found out a booty fit for his purpose, *He taketh unto himselfe these seven bellish spirits* to stirre him

him up to unquietnesse.

1. *Orgaliter* or *saasy* *snaffe*, which upon every light occasion provoketh and stirreth up strife.

2. *Eris* or *Quarrellpicker* which whetteth the tongue with chiding and brawling, hiding the poison of *Alpes* under the lips thereof.

3. *Zelotipia* or *suspicious* *sermiser*, which is prone to suspect unquietnesse, and to take all things in the evill part.

4. *Pfisthryastes* or *tale-bearer*, which doth whisper abroad secrets, and stirre up contention betweene brethren.

5. *Polypragmosyne*, *busie* *busi-nesse*, which shall incumber the minde with much businesse, and so entangle it with a multiplicity of unquietnesse.

6. *Pyerotes* or *long remembrance*, which maketh him to engrave wrongs and injuries in marble, never to be forgotten.

7. *Aleto*, or *Malcontent*,  
L which

Pla. 140.3



Mat. 12. 45

Jam. 3. 6

Mar. 9. 18.

Mat. 8. 18.

Remedies  
against it.

Pl. 130. 5, 6

which maketh him factious and furious in all his doings. Now when a man hath all these seven hellish spirits within him, (as it saith with an unquiet man) *they enter in and dwell there*; and that man is (as it were) a little hell, at leastwise, set on fire of hell. And then as Sathan sometimes dealt with the *possessed childe*, so doth he play his part with such a man: *He taketh him, and seareth him, and maketh him to foame and to pine away*: yea hee maketh all unquiet persons to keepe revell quoile, like the two Gergasens, which were *so fierce that no man might converse with them, or live peaceably by them*.

Consider this, all ye that dwell in *Mesech*, and lurk in the tents of *Kedar*, enemies unto peace: An evill spirit doth follow you, an hellish fury doth haunt you, the Devill intendeth a mischief towards you, and by this meanes he effecteth it in you. O the. 1. what

what meane you? will you suffer Sathan thus to lead you, to possesse you, and to tyrannize over you? pity your owne soules, take compassion upon your selves, labour to come out of the paw of this ramping Lyon, have nothing to doe with him: *Resist him and he will flee from you*, bid him avannt Sathan, study to be quiet.

Iam. 4.7

CHAP. XXII.

*Inward motives to unquietnesse, & herein first of Anger, Malice, and Envie.*

FROM the principall cause or causer of unquietnesse, let us in the next place proceed to take a view of those instrumentall causes or advantages which Sathan maketh use of in us to unquietnesse. The which for methods sake may bee ranked into these two classes.

Instrumentall causes of unquietnesse.

Inward  
motives to  
unquiet-  
nes.

Source

Iam. 1. 14.

Iam. 5. 1.

1. Inward

2. Outward

3. Inward

4. Outward

5. Inward

6. Outward

7. Inward

8. Outward

9. Inward

10. Outward

11. Inward

12. Outward

# 1. Inward Motives.

## 2. Outward Motives.

We will beginne with the inward motives, that wee may strike at the root of this sin, and trace it to the very forme. That which Saint James speaketh of sinne in generall: *Every man is tempted when he is drawne away by his owne concupiscence*, may bee particularly verified of this sinne of unquietnesse; according as the same Apostle doth insinuate in another place: *From whence are warres and contentions among you? are they not hence? even from your lusts which fight in your members.* So that we see the inward motives to unquietnesse are our lusts; which Saint John doth distribute into a threefold ranke, 1. *John. 2. 6. The lusts of the flesh, the lusts of the eyes, and the pride of life.* We may thus subdivide them, and assigne unto each of them these their proper parcels.

The Lusts of the Flesh con-  
taine

taine under them :

- 1. *Anger.*
- 2. *Malice.*
- 3. *Envie.*

The *Lusts* of the *Eyes* containe under them,

- 1. *Covetousnesse.*
- 2. *Curiosity.*
- 3. *Idolotrie.*

The *Pride* of *Life* containeth under it,

- 1. *Vaine glory.*
- 2. *Hypocrisie.*
- 3. *Singularity.*

First, I will begin with those turbulent *lusts* & passions within our flesh, which doe disturb *Quietnesse* : wherein *Anger* must have the first place : A *lust* of the flesh, as appeareth, *Galat. 5. 19.* And a stirring lust unto unquietnesse, as appeareth, *Prov. 15. 18.* An angry man stirreth up strife. And againe, *Prov. 26. 21.* As the coale maketh burning coales, and the wood a fire, so is an angry man apt to kindle strife. It was anger

Anger a great disturber.

*Gal. 5. 19.*

*Prov. 15. 18*  
*Prov. 26. 21*



Gen. 4.5

1 Sam. 30

30

Jonah. 4.9

Anticipa-  
tion of  
objections  
about it.  
Jonah. 4.8

Iam. 1.20

which made *Caine* so unquiet with his brother : *Anger* brought *Saul* so out of quiet with his son: *Anger* which disquieted *Jonah* even to the death. And what is the cause of most mens unquietnesse in these our dayes , especially of domesticall unquietnesse, but *anger* ? aske wee the reason when we meet with such unquiet persons , what meane you thus to disquiet your selfe ? what moveth you to this unquietnesse ? their answer commonly will bee this, *I am angry.*

But let me reason a little with thee ( O thou unquiet person ) as the Lord did with *Jonah*, when he was in his angry fit : *Dost thou well to be angry?* If thou reply with *Jonah*, *I doe well to be angry* : for I have just cause , I am highly provoked, I cannot forbear, let that saying of the Apostle meet with thine angry passion: *The wrath of man doth not accomplish the righteousness of God.* Anger is a thing unbe-

unbecoming him that is a Christian. If that bee not enough to assuage thine angry stomacke, know this, that *anger resteth in the bosome of fooles*: if that be not enough to daunt thee, heare what Christ saith: *Whosoever is angry without a cause shall be in danger of judgement*. If yet thou reply with *Iob*, *Am I a Whale or a stocke, or a stone, that I should beare this wrong?* flesh and blood cannot endure it, the occasion offered would even move a stone. Let me entreat thee to remember what thou art, at leastwise, what thou wouldest seeme to be, a Christian; let grace then over-rule nature, and piety over-master passion. Bee slow to wrath: *Be not overcome of evill but overcome evill with goodnesse*. The very heathen men have abhorred anger, and sought by all meanes to expell it from them: *Pisistratus* a Tyrant in Athens, when a certaine drunken man had spoken many things against him,

*Eccle. 7. 10.*

*Mat. 5. 22.*

*Iob. 7. 12.*

*Iam. 1. 19.  
Rō. 12. 21.*

*Seneca de  
ira, lib. 3.  
cap. 11.  
Idem ibid.  
ib. 3. c. 22.*

*Seneca de  
ira, lib. 3.  
cap. 12.*

him, and there wanted not some about him, as bellows to blow up his impatience, took all things patiently; and answered those who provoked him, after this manner: *That he was no more angry with him, than if one blindfold should have runne upon him.* A young childe brought up with *Plato* returned home to his fathers house, and hearing his father to chide and exclaime furiously in his anger, used these speeches unto his father, *I have never seene the like with Plato.* Memorable is the patience of that same *Plato*, and his striving against anger. His servant had committed a fault, for the which *Plato* was about to punish him with the whip, but perceiving himselfe to encline somewhat herein unto choler, he withdrew his hands which were ready to strike, and stood like unto him who was like to bee stricken. *Sperippus* his friend commeth in  
by

by chance, and finding him in this mutenessse, demanded of him what he did? *Plato* replyeth, *I chastise a man that is angry.* Shall *Ethnikes* thus strive against anger, and shall not Christians much more? Excellent is the meditation which the most divine of all the Heathen Philosophers doth prescribe unto those who are subject to this passion of Anger: *Is it a childe which doth offend us? Beare with his age, he knoweth not that he doth offend. Is it a man? What man is there free from frailties? what thing more manlike than to passe by an offence? Is she a woman? Beare with her sex: anger is a passion most effeminate. Is it a dumbe beast, or a stone, or such like? thou art like unto it, if thou be angry at it. Is it sicknesse and calamity? It will passe more lightly, if we suffer it patiently. Is it God against whom thou art angry? Thou lovest as much time in murmuring at him, as when thou prayest*

*Seneca de Ira, lib. 2 cap. 30.*



Remedies  
against  
anger.

him to be angry against thy neighbour. Is it a good man who doth thee injurie? Beleene it not. Is it an euill man? Wonder not. Another man shall punish that wrong which he offereth thee, and he himselfe in doing euill, is punished by himselfe.

The same Author in his threefold booke of *Anger*. doth propose unto us twenty rules or remedies how to put away anger: We will abridge them, and take notice of the most principall and especiall among them. To put by anger, let us then consider with our selues, 1. The foolishnesse, deformity, and unseemlinesse of Anger: There is no passion more deformed than this, which spoyleth the fairest face in the world, and maketh those eyes dreadfull which before were peaceable. All seemliness abandoneth those that are angry: And therefore (saith *Sextus*) Some that have beene angry, have profited themselves by looking into a looking

Sen. de Ira  
lib. 2. ca. 36.

looking-glasse, for they were troubled in beholding so great a change in themselves, in that they knew not themselves at that time. 2. Consider the danger of anger: It is dangerous to the body, but much more dangerous to the soule. To the body it is dangerous, because it infecteth it with a furious madnesse, and driveth it into millions of perills. To the soule it is dangerous, because it is so great a disquieter of the minde, and maketh it liable to the wrath of God. 3. Consider that all things doe happen by Gods providence, that we doe much more often provoke God to wrath, than we are or can be provoked, and that God of his great goodnesse doth forgive us much more than it is possible for us to forgive others. 4. Meditate upon our owne frailties and infirmities, even in the same kinde for which wee are displeased with others. It is a golden saying to

sup-

2. 9. 10. 11. an old Gen 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Shew him in that who was born in 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800.

2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He was in London, his old house - Cooper and wife

large look. glass & w. seeing the  
dissonance. Taylor look. so do. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800.

Seneca de  
Ira lib. 3.  
cap. 12.

Plutarch.  
Apoph.

Ambros. ad  
Theodos.

Sueton. in  
Vita Caesaris  
August.

suppresse choler, which Seneca doth commend unto us: This for which I am displeased, either I have done it my selfe, or I might have done it. 5. Put it off by delayes, according to that counsell which Arhenodorus gave unto the Emperour Augustus, or that which Saint Ambrose did since give unto Theodosius: the one whereof counselled the former to repeat overall the letters of the Alphabet, the other advised the latter to say over the Lords Prayer, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom we are angry, or where we may move anger unto others: As it is reported of the same Augustus Caesar, that being railed upon by his enemies, he went his way from the place where they were, lest their words should provoke him unto wrath. 7. Prevent all occasions which might provoke wrath,

wrath, as *Callias & Corio*, because they would not bee stirred up to anger, burned their enemies letters before they were read: The like did *Pompey* to the letters of *Sertorius*, and *Cesar* unto *Pompey* his letters. — *All this might*

The second lust of the flesh tending to unquietnesse, is *Malice*: It differeth from anger, as the habit from a passion. *Kalerius Maximus* doth thus distinguish them: Anger (saith hee) as the setting forth is the quicker, malice in continuance is the longer. And learned *Augustine* to the same purpose: Anger when it is of long continuance, pr. work malice: Anger doth disturb, malice doth destroy: Anger is a moat, malice is a beame. Therefore if Anger bee a disquieter, much more is *Malice* a provoker to unquietnes. Hence is it that the Apostle taxing the contentious carriage and unquiet disposition of such as are given up to reprobate sense, *Rom. 1. 29.*

Sir Martin  
Cognets  
politicke  
discourse.

*Be so far*

Malice a  
great dis-  
quieter.

*Donk-Int*

*loally*

*think in*

*discovery*

*very little*

*Valer. Max  
lib. 9. cap. 3.*

*Fortitudo.*

*of. Manis*

*And*

*much more*

*to be*

*Rom. 1. 29*

*to be even*

*It is so in the world as if  
this is: They are cold*



1. *1. Tim. 3. 21.*

2. *Neh. 2. 10.*

3. *Mat. 27. 18.*

4. *1. Cor. 6. 6.*

setteth this downe as a prime  
cause of it; *They were filled with  
madnesse.* And the Apostle Saint  
*James* imputeth the originall of  
all filthinesse (and so by conse-  
quence of unquietnesse) unto a  
*superfluity of maliciousnesse.* It was  
*malice* that caused *Samballat* and  
*Tobiah* to disquiet the Jewish  
builders. It was *malice* which  
caused the *Scribes* and *Pharisees*  
so to hunt after the life of our Sa-  
viour *Christ.* It was *Malice*  
which commenced among the  
Corinthians so many frivolous  
quarrells. And what is the cause  
in these our dayes, why there is  
so much uncivill civill disquiet-  
nesse, such heart-burning among  
neighbours, such crossings and  
oppositions betweene parties,  
such clamors and callings before  
justices, such suing and seeking  
to vex one another for trifles? Is  
it not *Malice*? I appeale to the  
conscience, whatsoever out-  
wardly may seeme the pretence.

If

If mens hearts were not bigger then their suits, not the one halfe of these quarrells and contentions would bee set abroach; which now are so rife and common in the world.

But O thou, whosoever thou art, whom *malice* doth thus whet on unto unquietnesse, knowest thou how much thou offendeest God, how much thou dost endanger thine owne soule? Although thou carriest the name of a Christian; yet thou art indeed a professed Atheist, a man of no Religion; for *Hee that hateth his brother, is in darknesse, and knoweth not whither hee goeth, because darknesse doth blind his eyes, 1 Ioh. 2. 11.* Take this to thy terrour, Thou art a murtherer; *Hee that hateth his brother is a man-slayer, 1 Iohn 3. 15.* Nay more, *Thou art of thy father the Diuell, Ioh. 8. 44.* and whilest thou continuest in this case, thou art a very fire-brand of hell and of damnation.

If

Remedies  
against it.

1 Ioh. 11

1 Ioh. 3. 15

John 8. 44.

Jam. 1. 21.

1 Pet. 2. 1.

Coloss. 3.  
12, 13, 14.

3  
Envy is a  
great dis-  
quieter.

Pro. 14. 15.

Iob 5. 2.

Ovid. Me-  
tamorph.  
16. 2.

If therefore thou hast any sparke of grace, if any regard unto thine owne soule, if any love of heaven or feare of hell, *Lay aside all filthynesse and superfluity of maliciousnesse. Put away all maliciousnes, and guile, & dissimulation, & evil speaking: And put on the bowels of mercy, kindness, meeknes, long suffering, & above all things put on love.*

The third and last of the lusts of the flesh, which doth stirre up unquietnesse, is *Envie*: concerning which the Wileman saith, *Envie is rottennesse to the bones, Prov. 14. 15. And patient Iob, Anger killeth the foolish, and envy slayeth the ideot, Iob 5. 2.* Therefore *Envie* portraiture in old time was painted thus: *A withered body feeding upon it self, having a pale face without blood, a leane body without juice, squint eyes, black teeth, an heart full of gall, a tongue ripe with poyson, never laughing but when others wepe, never sleeping, but ever musing upon mischief.*

The

The right embleme of unquietnes. It was *Envy* which wrought that unquietnesse betweene *Joseph* and his brethren; *Envie* wrought all that unquietnesse betweene *David* and *Saul*; it was *Envie* which wrought *Daniel* so much unquietnesse among the *Medes* and *Persians*. And what is it but *Envie* which breedeth most of our factions in societies, opposition in sectaries, emulation in equalls, and molestation to superiours? *Envie* findeth out an ostracisme to disquiet Worthies, a stratagem to ensnare mens betters, & a schism to rent the peace of others. How many are there in the world, who disquiet themselves at others quietnesse? How many picke an hole in other mens coats, and draw them into troubles, because they envie their wealth, their wit, or their worth? And who seeth not what an unquiet stickler *Envy* is in most suits, debates,

con-

Gen. 37.

4.  
1 Sam. 18.

2.  
Dan 6 4.



contentions, and emulations, which are on foot in this our Age?

Remedy  
against it.

Jam. 3. 14

August. in  
Psal. 139.

But what a wretched thing is it to be envious? *Where envying and strife is, there is sedition and all manner of evill workes, Jam. 3. 14. Envie* (saith Saint Augustine) *is vitium diabolicum, a devillish vice,* or a vice proper to the devill; for it is his envie which maketh him so greedily to thirst after mens perdition. Envie is worse then any other poyson, for other poyson is hurtfull to him that receiveth it, this to him that hath it. Why shouldest thou disquiet thy selfe at another mans happynesse? Is not this to oppose thy selfe against Gods providence? Why shouldest thou disquiet others for that which is theirs? Is not this malicious peevishnesse? *Must thine eye be evil because God is good and gracious?* There is nothing more befitting Christianity, then charity: *By this*

Mat. 10. 13

(saith

(saith our Saviour) shal men know  
that ye are my Disciples, if ye love  
one another. There is nothing  
more repugnant unto Charity  
then Envy, for Love envieth not.  
Therefore beware of Envy, if we  
would practise Quietnesse.

Joh. 13. 35.

1 Cor. 13.  
4.

CHAP. XXIII.

The lusts of the eyes provoking un-  
quietnesse : as 1. Covetous-  
nesse : 2. Curiosity : 3. Iea-  
lousie.

**I**N the next place we are to take  
a view of another sort of Lusts  
which doe stirre up unquietnesse,  
and they are the lusts of the eyes:  
in the which kinde (observing  
our former distribution) we may  
comprehend,

Lusts of  
the eyes  
which stir  
up unqui-  
etnesse.

1. Covetousnesse.

2. Curiosity.

3. Iealousie.

And first for the first : Cove-  
tousnesse

Cove-  
tousnes is  
a great  
diluier  
Ecclef. 1.8

1 Tim. 6.  
10.

Luk. 16.

13.

Iob. 31. 14.

Eph. 5. 9.

*covetousnesse is a lust of the eyes un-  
measurably longing after world-  
ly wealth: The covetous mans eye  
is never satisfied with seeing, Eccel.  
1. 8. And being not satisfied  
with seeing, it can never be quiet  
from wrangling; for Covetous-  
nesse (as the Apostle speaketh) is  
the root of all evill, 1 Tim. 6. 10.  
and as it is the root of all evill, so  
especially of this evill, as it fol-  
loweth in the end of that verse,  
They that covet, pierce themselves  
thorow with many sorrowes. Cove-  
tousnesse bringeth man out of  
quiet with God, with his Neigh-  
bour, and with himselfe: 1. With  
God, for a covetous man is angry  
with God, distrusteth his provi-  
dence, shaketh off his allegiance,  
and is in a manner at plaine defi-  
ance with God, devoting him-  
selfe to the service of Mammon,  
making the wedge of gold his con-  
fidence, and committing grosse  
Idolatry, as it is Eph 5. 9. 2. With  
his Neighbour; for covetousnesse  
maketh*

maketh men litigious and very  
troublesome unto their Neigh-  
bours: Covetous men cover fields,  
and take them by violence; & hou-  
ses, and take them away: They op-  
presse a man and his house, even a  
man and his heritage, Mich. 2. 1.  
The covetous man tyeth in wait for  
blood, and hunteth his brother with  
a net, Mich. 7. 3. Yea he is so un-  
quiet towards him, that hee will  
plucke off his skinn and his flesh  
from the bone, and chop him in pie-  
ces as for the pot, and as flesh to the  
caldron, Mich. 3. 2, 3. 3. A cove-  
tous man is never quiet with him-  
selfe, for Hee that followeth cove-  
tousnesse, troubleth his owne house,  
Prov. 15. 27. He bringeth himselfe  
into many a snare, 1 Tim. 6. 9 Hee  
pierceth himselfe thorow with many  
sorrows, 1 Tim. 6. 10. His very  
unquiet thoughts will not suffer  
him to sleepe, Eccles. 5. 11. What  
wrought that unkinde unquiet-  
nesse betweene Lot and Abra-  
hams household, but covetousnes?  
what

Mich. 2. 2.

Mich. 7. 2

Mich. 3. 2,  
3.

Prov. 15.

27.

1 Tim. 6. 9

verse 10.

Eccles. 5.

11.

Gen. 13. 7.



Neh. 5. 10.

Acts. 19. 17

what made that great unquietnesse between the Rich men and the Commons of Israel; but covetousnesse? What made that uproare in the City *Ephesus*, *Demetrius* and his fellow craftsmen rising in an hubbub, but covetousnesse? And what doth in these dayes breed most suites, quarrells and contentions among men? doth not covetousnesse? When men are covetous bitten, it is like the biting of a mad dog; it maketh them rage that they can never bee quiet: every light losse will disquiet him that is covetous, every small trespassse will make him commence an action, every small flaw or shew of a title will egge him on unto a suite. A covetous man will not care to breake the lawes of God and man, to trouble his owne father, to robbe his owne brother, to undoe his owne childe, to vexe the fatherlesse and the widow, rather then faile of his covetous desire.

desire. Thus Salomon bringeth in the covetous man resolving upon any wickednesse for the obtaining of wealth, *Pro. I. 11. 12* Come, let us lye in wait for blood, and lye privily in ambush for the innocent: wee will swallow them up like the grave, and fill our houses with the spoile. And lest we should thinke this to be the unquietnesse of some few onely, hee concludeth, *verse 19.* Such are the wayes of every one that is greedy of gaine, he would take even away the life of the owners thereof. As the Wolfe will never bee quiet among the Lambes, nor the Hawke among the Birds, nor the Cormorant among the Fishes; so a covetous man can never bee quiet in himselfe, neither will hee bee quiet with his Neighbours. Therefore thou whosoever thou art that lovest Quietnesse, Take heed and beware of covetousnesse. Have thy conversation without covetousnesse. Hate covetousnesse.

*Pro. I. 11, 12.*

*Ibid. verse 19.*

*Luke 11  
15.  
Heb. 13. 9.  
Pro. 28. 16*

Next

2

Curiosity  
a great dis-  
quieter.

Thess. 3.  
11.

Plutarch  
de curios. ca.  
1.

Next unto *Covetousnesse* in the ranke of the lusts of the eyes followeth *Curiosity*: a lust of the eye because it is bred by the eye, and consisteth in prying into that which no way concerneth us. It is an enemy unto *Quietnesse*, because it suffereth not the minde to be at rest. Curiosity was a main cause of that unquietnesse which was among the Thessalonians: There were some among them which walked unquietly, Curiose satagentes, busie bodies, curiously prying into other mens businesse. It was censured as the chiefe cause of the Emperour Antonius his troublesome raigne, that hee was full of curiosity, prying into other mens estates. And who seeth not that busie prying eyes have troublesome hands and unquiet hearts? *Plutarck* compareth these unto certaine *Lamian Witches*, who whiles they stayed at home put up their eyes into a boxe, but put them on when they

they were about. In such  
quiet, calm, serene, and  
spirits, that gave comfort at  
Solomon may well be applied. The  
wise man says, do not be  
the fool, and he is not again.  
A fool is one who is  
in at every window. The  
shall as was said. O be  
ware of those coming from  
peace, or would practice  
eternally.

The third and last disease  
among the last of the eye is  
lousie. A lousie of the eye, because  
the eye is an instrument  
unto it, and therefore  
writings both divine and  
mane, he who is infected with  
this malady is called a  
jealous eye. And for this  
is a great enemy to  
may appear out of the  
where jealousy is called a  
spiritual disease of the  
sic. And indeed it is a  
as will never suffer the



2

Curiosity  
a great dis-  
quieter.

2 Thos. 3.  
11.

Plutarch  
de curios. ca.

Next unto *Coverousnesse* in the ranke of the lusts of the eyes followeth *Curiosity*: a lust of the eye because it is bred by the eye, and consisteth in prying into that which no way concerneth us. It is an enemy unto *Quietnesse*, because it suffereth not the minde to be at rest. Curiosity was a main cause of that unquietnesse which was among the Thessalonians: There were some among them which walked unquietly, Curiose satagentes, busie bodie, curiously prying into other mens businesse. It was censured as the cheife cause of the Emperour Antonius his troublesome raigne, that hee was full of curiosity, prying into other mens estates. And who seeth not that busie prying eyes have troublesome hands and unquiet hearts? *Plutarch* compareth these unto certaine *Lamian Witches*, who whiles they stayed at home put up their eyes into a boxe, but put them on when they

they went abroad. To such unquiet, curious, furious, fantastick spirits, that grave censure of Solomon may well be applyed; *The wise mans eyes are in his head, but the foole walketh in darknesse.* And againe, *A fooler eyes are peeping in at every window, therefore hee shall not wane sorrow.* O then beware of busie curiosity, if we love peace, or would practice Quietnesse.

Eccl. 2.12

Pro. 17.34

The third and last disquieter among the lusts of the eyes is *jealousie*. A lust of the eye, because the eye is an immediate instrument unto it, and therefore in writings both divine and humane, he who is infected with this malady is called *a man of a jealous eye*. And that this *jealousie* is a great enemy to *Quietnesse* may appeare out of *Numb. 5. 14.* where *jealousie* is called a spirit, *spiritus zelotypie*, a spirit of *jealousie*. And indeed it is such a spirit, as will never suffer thole whom

3  
Jealousie a  
great dis-  
quieter.

Numb. 5. 14

Luk. 11. 24

it haunteth to bee in quiet, but like that *unquiet spirit*, Luke 11. 24. though it wander up and downe seeking rest, it can finde none For why? it filleth the heart with unquiet thoughts and raging agonies: it disquieted the party possessed with it, filling him full of feare, of phrensie, and of rage; it maketh him suspect every motion, misconster every action, and to torment himselfe upon every light occasion. It disquieteth the party suspected; if guilty, with a trembling conscience; if innocent, with hazard of a good name. It disquieteth those with who they do converse, for where the rage of jealousy is, there is a continual tempest: man and wife live like dog and cat, innocents are traduced, neighbours molested, every one disquieted. O beware of jealousy, thou who wouldest not be haunted with an hellish furie. For where this is there is no peace,

peace, no patience, no goodness: Bee not therefore hasty to-jealousie, give no occasion, grieve not without occasion, bee not prone unto suspition, if thou love thine owne or thy neighbours quietnesse.

CHAP. XXIV.

*The Pride of life suppressing Quietnesse: As 1. Pride: 2. Singularity: 3. Hypocrysie.*

**N**Ext unto the *lusts* of the eyes which doe provoke men to unquietnesse, wee are to take notice of the third sort of *lusts*, which Saint *John* called by the name of the *Pride of life*, and we following our former distribution, may ranke them in this threefold order:

1. *Pride.*
2. *Singularity.*
3. *Hypocrysie.*

For the first of these three, *Pride* or vaine glory: It is well knowne what a great *Make-base* and

The third sort of *lusts* provoking unquietnesse.

**I**  
Pride or vaine-glory



Pro. 15. 10

Philip. 2. 3

2 Tim. 3. 2,

3.

Gen. 4. 3

Hest. 5. 13.

1 Kin. 12.

14.

and mover unto unquietnesse it is. *Onely by Pride* (saith Salomon) *commeth contention*, *Prov. 15. 19.* thereby plainly shewing that if there were none other instigator to unquietnesse than Pride, this alone were sufficient to raise up mountaines of unquietnesse: hence is that *Philip. 2. 3.* *Pride and contention are yoked together as twinnes*; and *2. Tim. 3. 2, 3.* *Men shall bee in the last dayes lovers of themselves, &c.* and then it followeth, that because of this, they shall prove fierce, treacherous, and heady. It was *Pride* which made *Lamech* out of quiet, *Gen. 4. 34.* It was *Pride* which wrought *Humans* unquietnesse, *Hest. 5. 13.* It was *Pride* which brought *Rehoboam* into so many troubles, *1. King. 12. 14.* It is *Pride* which maketh men now adayer so prone to offer wrongs, and so unwilling to put up wrongs. *Pride* maketh men stout in their conversation, contentious in pro-

provocation, injurious in action,  
full of molestation, and far from  
pacification. O then take heed  
and beware of Pride: For proud  
persons deale not so foolishly, lift not  
up your horn on high speake not  
with a stiffe necke. A proud man is  
an abomination to the Lord, though  
hand joyne in hand he shall not bee  
innocent.

PL 75.4.5.

Prov. 16.5

Singularity is another spiee of  
Pride: A spirituall pride: when  
men have a singular good opini-  
on of themselves, and contemne  
others out of a proud selfe-con-  
ceit of their owne sufficiency.  
Such Singularityes there were  
among the Corinthians, who stan-  
ding upon their owne proud  
conceit contemned others, and  
did much disturbe the Church  
of Corinth. Such disturbers were  
erect in among the Galatians,  
much disquieting the peace of  
that Church with presumptuous  
positions, and distracted factions.  
And such there are and will still

2  
Singula-  
rity.

1 Cor. 11.  
22

Gal. 1.7

Pro. 30. 13

Gal. 5. 26.

Philip. 2. 3.

be, who being singular in their owne conceit, disquiet both Church and Common-weale with their peevish and obstinate resolutions. *There is a generation* (saith the sonne of Iaketh) *that are pure in their owne eyes, and yet are not washed from their filthinesse* Prov. 30. 13. what followeth in the next verse save one? *There is a generation, whose teeth are like swords, & their jaw teeth as knives.* Beware, good Christian, of Singularity, which maketh men so contemptuous unto others, and so stoicall within themselves, both wayes enemies unto Quietnesse. *He that is wise in his owne eyes, there is more hope of a foole than of him.* Strive against supercilious singularity, and (following the rule of the Apostle) *Be not desirous of vaine glory; let nothing be done through strife, but in lowliness of minde, let every one esteeme another better than himselfe.*

Next

Next unto Singularity wee may here ranke Hypocrisie, a very branch of Pride, for every Hypocrite is proud, *Ierem. 8. 8.* And Hypocrisie is one of the greatest enemies unto peace and quietnesse, for every Hypocrite is a worker of deceit, *2. Cor. 11. 15.* The Hypocrite albeit he hath a flattering tongue, yet hath hee a deceitfull heart, *Psal. 12. 2.* What unquietnesse did *Absoloms* hypocrisie effect in the Commonwealth of *Israel*? what unquietnesse was effected in the Church of *Philadelphia* by the hypocritical Jewes? what contentions arose in the Church of *Philippi* through Hypocrites? It is the proper marke of Hypocrites (as the Apostle *Peter* noteth) *with faire words to make merchandise of Gods people: Hypocrisie breaketh peace with God for the hope of an hypocrite shall perish, Iob. 27. 8.* It breaketh peace with themselves, for *there is no peace to the wicked, Isay*

3  
Hypocrisie

*Ier. 8. 8.*

*2. Cor. 11. 15*

*Psal. 12. 2*

*2. Sam. 15. 2*

*Rev. 3. 9*

*Philippi. 2*

*2. Pet. 2. 3*

*Iob. 27. 8*

*Isay 49 ult.*



Job. 39. 13

49. It hindereth the peace of others, for it provoketh the wrath of God upon a people. Job. 39. 13. Therefore beware of hypocrisie, if thou wouldest study to be quiet.

## CHAP. XXV.

Outward meanes of unquietnesse, and therein, first, of Practicall meanes: as 1. Of Wantonnesse: 2. Of Idlenesse: 3. Of Businesse.

Outward  
meanes of  
unquiet-  
nesse.

**H**itherto we have scene the inward motives of unquietnesse, now we are to take notice of those outward meanes whereby Quietnesse is much infringed, and unquietnesse many times effected: which (for methods sake) we may distinguish into

1. Practicall meanes.

2. Personall meanes.

This latter againe wee subdivide

vide into these three parts :

1. Wantonnesse.

2. Idlenesse.

3. Basie businesse.

And to beginne with the first of these. By *Wantonnesse* I intimate all voluptuous causes giving occasion of unquietnesse, whether it be in *looke* and *gesture*, or in *word* and *communication*, or in *works* and *action*; for every one of these doe breake the peace of *Quietnesse*.

1. *Wanton looks* and *gestures* are unquiet Brokers, as may appeare by *Iosephs Mistresse*, Gen. 39. By *Isabels paintings*, 2. King. 9. By *Zions Gallants*, *Isay* 3. 14. By *Salomons Curtezan*, *Prov.* 7. And by daily experience; for (as one worthily observeth) *In a proud look is a cloud of strife, and in a wanton gaze is a gaffe to dislike.*

In looke  
& gesture.  
Gen. 39.  
2 King. 9.  
Isay 3. 14

2. *Wanton words* and *speeches* are no small proctors unto unquietnesse, as we see in *Rachel Jacobs*

In words  
and speeches.

M 5: wife;

Gen. 30.

1, 2.

1. Sam. 1. 6

2 Sam. 6. 20

Pro. 18. 21

Pro. 12. 1.

Petrarch.

In workes  
and deeds:  
as

Adultery.

2. Sam. 11.

13.

2. Sam. 13.

Judg. 19.

Pro. 6. 32,

33, 34, 35.

wife, Gen. 30. 1, 2. In Peninnah  
*Helkanah* his wife, 1. Sam. 1. In  
*Michol Davids* wife, 2. Sam. 6.  
 Death and life (saith Salomon) are  
 in the power of the tongue, Prov.  
 18. 21. And in another place,  
 Grievous words stirre up anger,  
 Prov. 15. 2. The tongue (as Pe-  
 trarch testifieth) is the mightiest  
 bellowes to blow unquietnesse; evill  
 words (saith he) breed prophane-  
 nes, mee words suspition, quipping words  
 discontentednesse. Therefore be-  
 ware of wanton speech if thou  
 lovest Quietnesse.

3. Wanton workes worke much  
 unquietnesse, as may appeare by  
 these instances: 1. Chambring  
 and wantonnesse, whoredome and  
 adultery the Chamberlaines to  
 wantonnesse, are factious fac-  
 tors for unquietnesse, witnesse  
*Davids* adultery with *Bathsheba*,  
*Ammons* incest with his sister  
*Tamar*, and the rape of the men  
 of *Gibeon*; who so committeth a-  
 dulterie (saith Salomon) disquiet-  
 eth

eth his owne soule, a wound and dishonour shall hee get, and his reproach shall not be wiped away. So likewise gluttony and drunkenesse are deadly enemies unto Quietnesse, for so *Who hath woe? who hath sorrow? who hath quarrells: who hath wounds without a cause? eue he that tarieth long at the wine:* And the reason of it is shewed in another place: *Wine is a mocker, and strong drinke is raging; and therefore Salomon giveth this caveat against it, Bee not among wine-bibbers, nor among riotous eaters, for this will cloth a man with rags, Prov. 23. 20, 21.* So likewise are playes and sports bitter enemies unto Quietnesse; witnesse that of *Ioab and Abner* and their companies, *2. Sam. 2. 14.* Their sport began in jest, but ended in earnest, for *they caught (saith the Text) every one his fellow by the head, and thrust their swords into each others sides.* Witnesse the daily experience among gamblers.

Gluttony  
and drunken-  
kenesse.  
Pro 23. 29

Pro. 20. 1

Pro. 23. 20  
21.

Gaming &  
pastime.

2. Sam. 2.  
14.



sters in these our dayes, wherein whole vollies of quarrels and contentions are daily barded; especially in games of glory or game; the looser being disquieted for his losse, the winner hated for his gaine, and many times play turneth from sport to spight, from wit to words, from words to blowes: Therefore in the *Pandects* there was an especiall act against gamesters as unquiet persons. And *Cyprian* hath a pithie saying to this purpose; *Hee that loveth his owne profit, let him abstaine from play; he who loveth his owne quietnesse, let him take heed of sports.*

The next outward meanes which hindereth quietnesse, is idlenesse, the which is a notorious breeder of unquietnesse. For so *Pro 10.26* *The idle person is as vinegar to the teeth, and as smoake unto the eyes: vinegar will fret the teeth, and smoake will dis-temper the eyes, so doth an idle person.*

*Clayton*  
*quib has*  
*colleges*  
*10.26*

*Digest. lib.*  
*12. tit. 5.*

*Cyprian. de*  
*Alea.*

2  
*Idlenesse.*

*Pro. 10.26*

person the State in which hee  
liveth *Mat. 25. 26.* The slothfull  
man is called the evill man: Now  
an evill man cannot bee but an  
unquiet man, for there is no peace  
to the wicked, *Isay 46. 22.* The idle  
body and idle braine (saith a wor-  
thy Writer of our owne) is the  
Devills shoppe, in which the Devill  
hath a forge of unquiet motions,  
upon which hee is alwayes hammo-  
ring, when a man is most idle,  
then the Devill is least idle, but  
most busie in alluring him to un-  
quiet thoughts. It is the em-  
bleme of a provident man, *Nun-  
quam minus solus quam cum solus:*  
Never lesse idle, then when idle,  
for his thoughts are hammering  
still upon unquietnesse. When  
Nero was idle and did not im-  
ploy himselfe in any worthy acti-  
on, he set the City Rome on fire,  
and fed his eyes with the flame  
thereof: so when men are idle  
and imploy not themselves in a  
lawfull calling, they will be ready  
to

*Mat. 25.  
26.*

*Isay 46. 22*

*M. Perkins.*

2 Thes. 3.  
11.

1 Thes. 4.  
11.

<sup>3</sup>  
Busie busi-  
nesse.

to set on fire the mindes of those that are about them, that they may feed themselves with the sparkes of their contention. This was verified in the Thessalonians *We beare* (saith the Apostle) *that there are some among you which worke not at all, and yet are over-busie, living disorderly, 2. Thes. 3. 11.* And this wee may see by lamentable experience in these dayes wherein we live: who are more contentious? who more common make-bates? who greater enemies to *Quietnesse* than our idle unthrifts, lazie loiterers, and drouisie sluggards? which sort of people (if these my words shall happen to sound in any of their eares) *I exhort and admonish* (in the Apostles words) *that they labour with their hands, and doe their businesse, and study to bee quiet.*

The next externall meanes of hindering quietnesse is of a contrary nature unto idlenesse, namely,

namely a too much troubling our selves with *businessse*. And this is of two sorts.

1. Of such *Businessse* as doth no wayes concerne us, which the Apostle taxeth as a principall cause of unquietnesse among the *Thes-salonians* above mentioned, that there were among them some *νεμεζηλοὶ*, *Busy bodies*, inter-medlers, not following their owne *businessse*, but lowers of debate and contention among others.

2 Thes. 11

The 2. is of such *businessse* wherewith men *overcloy* themselves, and pull it unnecessarily upon themselves, as our *Saviour* blamed *Martha* becau'e *shee was troubled & encombred about many things*. And surely there is no greater enemy unto quietnesse then this overgreedy busying of our selves in unnecessary *businessse*, and undertaking more employments then are expedient for us. For they who gape thus greedily

Luke 10. 41



1 Tim. 6. 9

greedily after riches, fall into temptations and snares, and many foolish and noysome lusts, 1 Tim. 6. 9. Her that maketh hast to be rich shall not be innocent, Pro. 28. 20. 21. Fulnesse of businesse filleth the head with much unquietnesse: let our desires therefore bee moderate, our labours temperate, and our mindes content: so shall we bee able to carry a more even saile, and have a more quiet passage through the unquiet sea of this troublesome world.

## CHAP. XXVI.

Personall disturbers of Quietnesse,  
as 1. The Talebearer. 2. The  
flatterer, 3. The busie plotter.  
4. The Intermedler. 5. The  
wrangling Lawyer.

Personall  
meanes of  
unquiet-  
nesse.

**T**He personall meanes which  
commonly doe hinder Qui-  
etnesse, and worke much unqui-  
etnesse

etnesse in the world, are of divers sorts : principally these.

1. The *Tale-bearer*, that busieth himselfe in raising tales, and carrying newes, to the disgrace & defamation of others. *Salomon* saith of such kinde of people, that their words are as wounds, *Pro. 26.28.* And againe, They are like the piercing of a sword, *Pro. 26.20.* And againe, As without wood the fire is quenched, so without a *Tale-bearer* strife ceaseth, *Pro. 12.18.* Such *Make-bates*, idle *Gariters*, and tattling newes-carriers, are very rife every where in the world. They walke about with tales and flanders, as *Peckers* with their *Packes*, for that very phraze is attributed unto them, *Levit. 19.16* and (as the *Apostle* speaketh) They being idle, goe about from house to house, prailing & busying themselves with what is not convenient, *1 Tim. 5.13.* If then wee would practise *Quietnesse*, we must be no *Tale-bearers*, nor  
Tale-

The Tale-bearer.

*Pro. 26.28*

*Pro. 26.20*

*Pro. 12.18*

רבויל

*Lev. 19.16.*

*1 Tim. 5.13.*

13.

Bernard de  
confid. ib. 2.  
in fine.

Psal. 50.

20.

Psal. 15. 3.

Pro. 25. 23.

The Flatterer.

Pro. 29. 5.

Psal. 28. 30.

Psal. 55. 21.

*Tale-receivers.* The one of these (as Bernard wittily observeth) hath the Devill in his tongue, the other hath the Devill in his eare. Tale-bearing is a notorious crime, which God will not suffer to bee unpunished, Psal 50. 20. And it is the note of a Citizen of heaven, that He will not receive a false report against his neighbour, Psal 15. 3. Therefore if we love Quietnesse, let us abhorre tales, and when they are brought unto us, let us sharply reprove those who would feed us with it, according to that of Salomon: as the North winde driveth away raine, so doth an angry countenance the slandering tongue, Pro. 25. 23.

Next unto the Tale bearer, we may place the Flatterer, as a great disquieter. A man that flattereth his neighbour (saith Salomon) sprendeth a net for his feet, Pro. 29. 5. Hee speaketh peace to his neighbour, but warre is in his heart, Psal. 28. 30. His words are smoother

smoother then Butter, and softer  
then oyle, yet bee they very swords,  
Psal. 55. 21 They are such as (saith  
the Apostle) serve their owne bel-  
lies, and with faire speech deceive  
the hearts of the simple, Rom. 16. 18  
Therefore beware of a Flatterer,  
whosoever thou art that lovest  
quietnesse; for The wounds of a  
lover are faithfull, but the kisses of  
an enemy are to bee flounned, Prov.  
27. 6.

Rom. 16.  
18.

Prov. 27. 6.

The next personall disturber of  
Quietnesse is the Busie Plotter,  
whose head is a continuall forge  
hammering new projects, there-  
by disquieting both our selves  
and others. The Wiseman doth  
thus describe him : A naughty  
person, a wicked man, walketh with  
a froward mouth, hee winketh with  
his eyes, he speaketh with his feete,  
hee teacheth with his fingers; fro-  
wardnesse is in his heart, he deviseth  
mischiefe continually, hee soweth  
discord, Pro. 6. 12, 13. The Prophet  
Micah saith of them, that They  
devise

<sup>3</sup>  
The busie  
plotter.

Pro. 6. 12,  
13.



Mich. 2. 2.

Plal. 35. 20

devise iniquity upon their beds. And the Psalmist; They devise deceitfull matters against thee that are quiet in the land, Ps. 35. 20. They who have stirring heads, and plotting pates, never love quietnesse: Take heed of them, and of that their unquiet practice.

4  
The inter-  
medler.

Prov. 26.

17, 18.

Pro. 17. 14

5  
The  
wrangling  
Lawyer,

No more do they love quietnesse, who love to have an oare in another mans boate, as our saucie Intermedlers doe, who love to bee meddling where they have little cause and lesse thanks. *Hee that passeth by and meddling with strife not belonging unto him, is like one that maketh a dog by the eares, and like a mad-man that casteth fire-brands, Prov. 26. 17, 18* Therefore the caveat of Salomon may serve very opportunely to this purpose: *The beginning of strife is as one that terreteth forth a warre-course, therefore leave off contention before it bee medled with.* I may not here forget among the many *Adake-bases* of our un-  
quiet

quiet times, the wrangling Lawyer, who maketh it the mystery of his profession, to nourish contention; being of Demetrius his resolution, *Acts 19. 20.* *Sirs, Iee know that by this craft wee get our wealth.* And it is true indeed, by craft and contention many among them get their wealth; and like the *Tribe of Aser*, the finest of the wheat, and the most royall dainties doe belong unto them: But many of them in practice rather imitate the *Tribe of Dan*, like a *Serpent in the way*, & like an *Adder by the path*, that biteth the horse heels, so that his rider shall fall backward. I envie no mans greatness, nor may I condemne all of that profession for somes unquietnesse. There is a necessary use of Law, and those who professe the same, ought to bee a speciall meanes to preserve quietnesse. But of many of these our Lawyers especially of the meaner sort, of divers of our spruce Attornies, and

*Acts 19 20.*

*Gen. 49. 20.*

*Verf. 17.*

Sir Thom  
Smith de  
Rep. Angl.

and upstart Leguleians, that complaint of Sir Thomas Smith may justly bee taken up: These busie heads, and prating pettifoggers are permitted by the iust judgement of God like flies, lice, and other vermine, to disquiet them who would practise quietnes, These men (saith he) are hated, and feared of their neighbours, loved & aided of them who gaine by processe, and waxe fat by the expence of others. To these (as whelpes of the same unquiet litter) may be added the common Arrant Errant Bailives, & prying Promoters, the Beagles of these Nimrods, and their Terriers, to hunt, not the harmfull Foxes, but the silly Lābes. Who seeth not the great unquietnesse by these greedy dogs daily let abroach, their inhumane practises, and prodigious courses to infringe the public quietnesse? But leaving these unquiet monsters, who run up and downe from place to place; make a noyse like a dogge, and grudge.

grudge if they be not satisfied; let me give this caveat to the Lawyer, That it is a reproach unto his profession to blow the bellows of contention: he should bee an *Atropos* to cut off the web of controversies betweene man and man, not a *Lachesis* to draw out in length the thred of their contention: hee should be an *Oedipus* to unty the knots of difficult and doubtfull controversies, not a *Sphinx* to intangle it with more knots; or like *Hydra*, which for every head stracke off, raised up seven more: he should be a *Physitian* to heale the unquiet maladies of the body politicke, and therefore he must not deale like an unfaithfull *Surgeon*, who for his great gaine doth poyson the wound, that it may be the longer healing. Seeke they praise? Labour not to please men, but speake the truth. Seeke they honour? The way to be honourable, is to bee conscionable: the



the way to thrive by Clients, is to use an honest and upright conscience. And to the honest Client let mee give this advice: doeſt thou love thy peace & betray it not to Lawyers, haunt not their Courts, abstaine from suits, ſye contentions. And thus much briefly of the causes both internal and external, both principal and instrumentall, which provoke unto unquietnesse.

## CHAP. XXVII.

*Meanes to preserve Quietnes: and therein first of the personall means, 1, the Magistrate, 2, the Minister, 3, the Householder, 4, every honest neighbour.*

Meanes to  
preserve  
quietnesse

**N**OW that I may draw to a conclusion of this discourse, as we have seene the lets of quietnesse, let us take a briefe view likewise of the preservatives thereof,

thereof. The meanes to preserve quietnesse are in effect the same which procure it ; for it is a rule in *Natures Schoole*, By what meanes things are gotten, by the same they are upholden: yet forasmuch as these meanes are in this case to bee considered with another respect, it will not be amisse to enquire somewhat into them, and for orders sake thus to distinguish of them.

The meanes preserving quietnesse, are either

{ *Personall*,  
or  
{ *Practicall*.

The *personall* meanes are either more publike, as 1. The *Magistrate* in the *Common-Weale*, 2. The *Minister* in the *Church*; or more private, as 3. The *Houholder* in his family, 4. The *Neighbour* in the vicinitie.

The *practicall* meanes are either matters of *Equity*, 1. By upright dealing, 2. By just censuring and

N

arbi-

*Personall*  
meanes.

arbitrating: or matters of *Piety*, as 1. An holy carriage of our selves, 2. Prayers for our selves and others.

Of both these, with their particulars, as briefly as I may with any perspicuity, rather pointing at them, then discour-  
sing of them, lest this small Treatise should exceed the intended bounds, & seeme too tedious to the Reader.

I  
The Ma-  
gistrate.

First then to begin with the *Personall* preservative of quiet-  
nesse: the *Magistrate* in this kinde may justly challenge the first place; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are un-  
quiet, for which cause it is our duty to pray for them, that by their meanes we may live a quiet and a peaceable life. And there-  
fore we most justly abhorre and detest that frantike opinion of the *anabaptists*, who deny the law.

lawfulnesse of Magistrates; and  
(with the better *Iude*) we count  
them *wandering planets*, who de-  
spise governours, and speake evill of  
those who are in authority. What a  
monster were a Common wealth  
without an head? What quiet-  
nesse, what peace, what justice  
can there bee expected, where  
there is no Magistracy? *When*  
*there was no Ruler in Israel, every*  
*man did what seemed good in his*  
*owne eie.* So would it be with us,  
if there were no Governours to  
over-rule, no Magistrates to sup-  
presse injurious courses: who  
then could live quietly in his  
house, or sleepe quietly in his  
bed? But blessed be God, wee  
are not plagued with an *Anar-*  
*chie*, but are governed by a law-  
full and Christian Magistracie:  
to whom, as wee are to yeeld obe-  
dience for conscience sake, and for  
our owne quietnesse; so it is their  
duties to imploy all their labors,  
and to use all their endeavours,

*Iude. 8*

*Iudg. 17. 6.*

*Rom. 13. 5*

*2. 2. 1. 2. 3.*



Pfal. 2. 10.

King James  
his Badis-  
nor Suggv,  
1. Booke.

Exo. 18. 18

to preserve and maintaine peace and quietnesse. *Be wise therefore O ye Kings, be instructed ye Iudges of the earth,* for even Kings and Princes must make this the principall scope of their soveraignty, that their subjects under them may live a quiet and a peaceable life : According as the Mirrour of Kings, the Monarch of Great Britany, our learned and renowned King, doth testifie in his Kingly Instructions to his sonne our late hopefull Prince of happy memory : *A good King (saith he) must thinke his highest honour to consist in the due discharge of his calling ; and therefore must imploy all his studies and paines to procure and maintaine, by the making and execution of good Lawes, the welfare and peace of his people ; and as their naturall father and kinde master, to make his greatest contentment in their prosperity and his greater security in their tranquillity. But because (as Iehovah said to Moses)*

the

the whole burden would be too  
heavie to lye upon them, nei-  
ther are they able to performe it  
themselves alone: therefore they  
have their subordinate ministers  
of Justice, as Judges, Justices, & o-  
ther inferiour Officers, to see that  
peace and quietnesse be maintai-  
ned within their severall circuits  
and divisions. To whom that I  
may speake in order, first let mee  
intreat the honourable Judges,  
the chiefe guardians of Justice,  
and preservers of quietnesse, that  
they would study for the com-  
mon quietnesse, and regard that  
more than their owne either ho-  
nours or commodities. The  
oath which they take when they  
are admitted unto their places,  
their commission given unto  
them by vertue of their office,  
doth require this: and therefore  
say unto the mas *Jehusaphat* said  
unto the Judges of his time, Take  
heed what ye doe, for yee doe not ad-  
minister the judgement of men, but

Judges.

18. Edw.

4 Ed. 9. 11

9 Hen. 3.

29.

2 Chron.

19. 6. 7

Psal. 82. 2.

Iusticers.

Mat. 5. 9.

2 Edw. 3  
6. 18.

of the Lord. And let David shew them their dutie : Doe right to the poore and fatherlesse, deliver the poore and needy, save them from the hands of the oppressor. Next to our Justices of the peace (which are as the Ephori of our Commonwealth, the overseers of the common quietnesse) that my speech may be seasonable, let me intreat them to use their best endeavor for the preservation of the publike quietnesse. Their very title may minde them of this, *Iustices of the Peace* : As much as to say, Ministers of Justice, preservers of peace, a beautifull epitheton, a blessed action, for *Blessed are the peace-makers*. What is the summe of their office, but the preservation of quietnesse ? The extent of their Commission is, *To enquire and determine of all and singular such accusations and informations as are made of any offences disturbing the common peace, to heare and determine*

termine at the Kings suit all manner  
of felonies & trespasses committed  
in their severall Counties against  
the peace, to restraine offenders,  
rioters, and barretters, to binde to  
the peace, & good behaviour unruly  
persons, and to chastise offenders.  
And to this end foure times yearely  
they are to keepe their quarter Sessions,  
and many times to have petty  
Sessions, and that in severall places,  
that they may the better take notice  
of mens misdemeanours, and take  
order for every ones quietnes. What  
worthy projects, what excellent  
courses are these for preservation  
of Quietnesse? What then remaineth,  
but that our Justicers put  
this their office duly in practice?  
their diligence wherein would  
be of so great importance that  
it is of force to make empty  
pleading places in Westminster  
Hall, and to abridge (if not wholly  
to take away) the number of  
contentious suits and quarrells  
which every where doe abound.

Edw. 3. 2.  
24.

Hen. 5. 4.

12. Rich.  
2. 10.



Constables and  
Tythingmen.

1. 7. coll. 1.

1. 11. 1. 1.

1. 11. 1. 1.

1. 11. 1. 1.

3. 9. Eliz. 4.

2

The Minister.

But from these to descend to inferior Officers, as Constables, Churchwardens, Tythingmen, &c. let me tell them, that they likewise are in place to preserve quietnesse, and withall let me intreat them to use their best endeavour for the preservation of the common quietnesse. They are, or should be, advertisers to the Justicers, as they are eyes unto the Judges. *They are to suppress vagrants, drunkards, rioters, gamesters, quarrellers, and all such disturbers of peace: often they are informed of their duties to this purpose at the publike Assises and Sessions: O that there were an heart in them to demean themselves courageously in their places; O that they would be truly carefull to practice these duties, then should wee have more quietnesse, and lesse complaining in our streets.*

But to leave the civill Magistrate, and to come unto the Minister;

minister, hee likewise by vertue of his calling is a means to preserve Quietnesse; for the Preachers of the Word are the *sunnes of peace*, they come with a *message of peace*, their *message* is a doctrine of *reconciliation*; their *doctrine* the pathway to peace and quietnesse: they are the *salt of the earth*, to season the hearts of men, that they may bee capable of peace: they are the *prodromi* to prepare the way to Quietnesse, by speaking to the conscience, and teaching inward peace, without which there can be no Quietnesse. Therefore it is the *Ministers* duty to be a principall actor for the preservation of quietnesse. It was once a common saying: (and it might peradventure then be a true saying) that the want of preaching was the cause of the want of quietnesse: and I have heard this question once moved, what was the cause that there were so many bad Lawyers

Luke 10. 6  
Isay 53. 7

2 Cor. 5. 18

Mal. 4. 6  
Mat. 5. 13.

Mat. 3. 3  
Isay 57. 21

which was presently answered, because there were so few good Preachers. But now (blessed be God) there are many good Preachers, there was never so much preaching, never more publike Lectures; and yet wee see little the more Quietnesse; nay our ignorant common people would perswade themselves, that for this cause there is the lesse quietnesse: Wherefore I would admonish and desire & in the bowells of Christ Jesus beseech my reverend brethren and fellow-labourers in Gods harvest that they would both in their Lectures continually preach quietnesse, and with the utmost of their endeavours in private conferences and publike meetings perswade quietnesse where they see dissensions. It was a notable custome of old time observed in this Land, (and I think the statute for it at this day is in force) that in the place of judgement

*Cannus*  
his Law.

ment the Bishop or Minister should sit with the Magistrate, in the decision of controversies, and suppression of enormities, that so the one by Gods Law might instruct the conscience, and the other by the Law of the Realme might correct the delinquents : it were to bee wished, that seeing the Magistrate peradventure accepteth not so well of the Ministers presence in his place of Justice, he would vouchsafe his owne presence at the Ministers Lectures : As in some places of our Countrey it is worthily observed (I would every where it were imitated) once weekly, where publike Lectures by authority are established, the Magistrates of the Country neere about, and the next neighbour Divines doe joyntly frequent those places where the Lectures are kept, the one to instruct the people in Christianity, the other to appease cases of controversie :

○



O what an excellent preservative would this bee for quietnesse, when the Word and the Sword doe meet together, when *Moses* and *Aaron* doe assist each other!

3  
The hous-  
holder.

As concerning the *Houſholder* his preservation of quietnesse, the lesse shall bee spoken in this place, because it hath beene already touched more at large in its proper place: Onely by the way let this caveat be given unto him, that hee may and ought to be a notable meanes in preserving the common quietnesse, if he looke well to the keeping of quietnesse at home. Every family is a little Common-wealth, and every governour of a family is as it were a Justice of Peace within his Family: he must therefore with *David*, walke wisely in the midst of his house; hee must with *Abraham* labour to compose and stop controversies at home so soone as ever they arise;  
for

Psalm. 101. 2

Gen. 13. 8.

for as in the breach of a water-course, if it be taken in time, and stopped at the beginning, it will prevent the flowing abroad which otherwise must needs breake out; so if in the breach of a private peace and quietnesse there bee a present redresse at home, it will not breake forth into such open contention abroad.

The like may bee said as concerning the helpe of *Neighbours* for the mutuall preservation of *Quietnesse*: As in a common fire every one will bee ready to extinguish, and as for a common good every man will bee ready to put his helping hand: so every honest, every Christian neighbour must bee ready with all his endeavour to labour to extinguish the flame of variance, and to settle peace one with another. It is reported of that learned and worthy Judge the late Judge L. *Dyer*; if there came any contro-

versies

4  
The neighbour.

*Judge Dyer*

versies of poore men to bee tryed at the Assises before him, hee would usually say, that either the parties are wilfull, or their neighbours without charity, because their suits were not quietly ended at home. Indeed there is a great defect of charity among Neighbours, when a controversie is come to extremity, and hath proved costly, wee can say it was pittie that it was not ended by Neighbours: but why are Neighbours so pittilesse. that they doe not interpose themselves to the appeasing of these inconveniences: *I speak this* (saith the Apostle) *to your shame, is it so that there is not a wise man among you? no not one that is able to judge betweene brethren?* My brethren, and beloved Countrymen, let us take away that infamy, that shame, that disgrace from our townes, parishes, and vicinities, yea especially from our selves, let us not make our selves guilty of other

other mens furies, whiles wee  
cease to pacifie their unquiet-  
nesse; Let us beare one anothers  
burthens, and every one helpe for-  
ward the Common Quietnesse by  
warning them that are unruly, by  
comforting the feeble, by supporting  
the weake, and shewing patience to-  
wards all.

Gal. 6. 2.

1 Thel. 5.  
14.

CHAP. XXVIII.

Practicall means to preserve Qui-  
etnesse. 1. Equity. 2. Piety.

**F**ROM the personall meanes we  
now come unto the practick  
meanes by which Quietnesse may  
bee preserved; which (be-  
cause we are now drawing to a  
conclusion) I will binde up as it  
were in one bundle, and with all  
possible brevity commend unto  
the Readers imitation. Two  
things are the chiefeſt meanes for  
the preservation of Quietnesse.

1. Equity,

Practicall  
meanes to  
preserve  
Quie es.



I  
Equity.

1. Equity, or upright dealing.

Piety, or godly living.

Solon.

Vpright dealing is a singular meanes to preserve Quietnesse: for so said Solon when one asked him, what did most keepe men from troubles; he answered: upright dealing: Doe so (saith hee) to others as thou wouldest bee done unto, so thou shalt not disquiet others, nor others trouble thee.

Plato de  
Rep. lib. 4.

And to the same purpose Plato in his platforme of a Common-wealth saith, that both publike and private concord and quietnesse is preserved by publike justice and private equitie. The practice

M. Aurel.

whereof Marcus Aurelius doth commend unto his sonne in his death-bed admonitions: My sonne (saith he) wouldest thou live quietly, and have others with thee and by thee to live peaceably? Carry thy selfe uprightly, deale plainly, judge truly, abstaine from injury, right the wronged, release the oppressed,

pressed, suppress the wicked. The summe whereof the holy Scripture proposeth in these two words; *Cease from evill, learne to doe well*: And there is gracious promise unto gracious practise, *The mountaines shall bring peace unto the people, and the little hills righteousness*: which may bee thus allegorized; The Magistrates as the *Mountaines* shall keepe the people in peace, and the *little hills* the meaner sort, the inferiour subjects, shall enjoy quietnesse, and all by righteousness.

Isa. 1. 16. 7.

Psal. 72. 3.

But what is *Equitie* without *Piety*? What is *Iustice* without *Godlinesse*? Without *Holinesse* there is no peace. What peace (saith Iehu) can there be, so long as *Idolatry* & *whoredoms* & *witchcrafts* are in great abundance? Therefore when the Apostle would shew unto us the way how wee may live a quiet & a peaceable life under those that are in authority, he addeth in the end of it, that this must

2  
Piety.  
Heb. 12.  
14.  
2 Kings 9.  
22.

31. 2. 10.

1 Tim. 2. 2

Luk. 2. 14.

Pro. 16. 7.

Hos. 2. 18.

must be done in all godlinesse and honesty. Quiet wee can never bee without honesty, nor honest without piety: therefore the Angels make an excellent consort of this melodious Caroll upon Christs Nativity, Luke 2. 14. Glory bee to God on high, in earth peace, good will among men. First there must be a *Gloria in excelsis*, before there can be *Pax in terris*; first there must bee peace with God, before there can bee Quietnesse in our selves. When a man hath his *Quietus* oft from God, hee is in the high way of Quietnesse. When a man mayes please the Lord, the Lord will make his very enemies to bee at peace with him. Prov. 16. 7. Yea he shall be in league with all the creatures, with the beasts of the field, and the fowles of the ayre, and with every thing, Hosea 2. 18. Therefore every one who loveth peace, must seeke to have peace with God; and whosoever desireth to preserve quietnesse, must

must preserve it by the practice of godlinesse, which Godlinesse bath the promises not onely of the life to com; but also of the life present. Among which promises these are not the least, *Peace and Quietnesse.*

But how shall wee bee able either to live godly, or to live justly of our selves, seeing wee are so full of frailties and imperfections? How shall we establish it in others, who are so unable to effect it in our selves? Therefore wee had need to bee fervent in prayer both for our selves and others. *Pray for the peace of Ierusalem.* Art thou in trouble? Pray for thy peace? Doest thou live in peace and quietnesse? Pray for the continuance of it. *Prayer getteth Quietnesse; Prayer keepeth Quietnesse; Prayer is the very locke of Quietnesse.* Therefore when thou hast performed all the rest, faile not in this, for this is more effectuell to the study of  
Quiet-

2 Tim. 6 8.

Hag. 2. 10.

Prayer a  
branch of  
piety ten-  
ding to  
quietnesse

Psa. 122. 6



Quietnesse then all the rest: when thou canst not prevaile with men, hereby thou shalt bee sure to prevaile with God.

## CHAP. XXIX

*The Conclusion of the Treatise.*

**T**HUS have I, as God hath enabled mee, explained this needfull duty, and excellent study, the study of *Quietnesse*. What effect this may worke in the hearts and minds of those which shal peruse the same, he knoweth who onely knoweth and tryeth the hearts and reines. It is a study, I feare me, wherein but few will proceede Graduates, few will fet themselves to learne it, very few will bee carefull to observe the practice of it. Howsoever I shall hardly perswade others to the practice of it, sure I am that I have studied to perswade it, and my desire was to helpe forward the

the publike Quietnesse. Into  
whose hands soever this small  
Treatise shall come, and wil take  
the paines to reade over the  
same, if hee be the sonne of peace,  
peace and quietnesse shall rest upon  
him; if not, it shall serve to his  
greater condemnation. If it  
please God to give a blessing to  
these my poore endeavours, that  
by them the heart of any who  
either themselves are trouble-  
some, or troubled, may bee re-  
claimed unto Quietnesse, let his  
holy name have all the glory of  
it. If I have spent my strength in  
vaine, and have sung a song to  
deafe eares, and have in vaine  
commended Quietnesse to those  
whose hearts are fully bent to  
contention, and settled in unqui-  
etnesse; yet for Sions sake I will not  
hold my peace: for my Countreyes  
sake I will ever pray that peace  
may be within our walls, & prosperi-  
ty within our Palaces. For my bre-  
thren and companions sake, I will  
now

Luke 10.6

Psal. 120.  
5, 6, 7, 8, 9.

I Cor. 14.  
33.

Psal. 68.6.

Eph. 4. 3,  
4, 5, 6.

now say peace be within thee : Be-  
cause of the house of the Lord our  
God, I will seeke thy good. God  
Almighty, who is not the Author  
of confusion, but of peace, who ma-  
keth men to be of one minde in one  
house, give us all grace that wee  
may labour to preserve peace  
and Quietnesse within our hou-  
ses, with our neighbours, and  
with all that are round about us,  
that we may preserve the unity of  
the spirit in the bond of peace, being  
one body, and one spirit, as we are  
called in the hope of our calling, ha-  
ving one Lord, one Faith, one Bap-  
tisme, one God and Father of all,  
which is above all, through all and  
in us all. To whom bee all ho-  
nour and glory now and for ever.

Amen.



